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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

APRIL 1913

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"Out of Egypt Have I Called My Son"

FOLLOWING out a general plan of study, which included an attempt to explore the relation of Theosophy to many things, Art, Science, Religion, Business and so on, one of the Branches of The Theosophical Society recently came to the topic, "Theosophists in History." Modern instances, of whom Jeanne d'Arc is representative, were first discussed. Then the exploration turned to more ancient fields, going back to the splendid, serene figure of Gautama Buddha, the Eastern Avatar.

Then came certain of the great Theosophists of Greece, Orpheus, Pythagoras, Plato, Socrates; and, by a natural extension to those who came under the influence of Greek mystical thought, the marvellous Jew of Alexandria, Philo, was next considered. Two leading thoughts emerged from this part of the subject: the first, that all that was deepest, loftiest and most vital in the spiritual and mystical thought of Greece seemed to the explorers, as it had seemed to the Greeks themselves, to lead back to the land of the Nile, and to those schools of divine wisdom that were "the secret splendor of Egypt." The second leading thought was this: that Greek mystical thought and teaching seemed to lead to the New Testament, not only through Philo, in whose debt are Saint John and Saint Paul, but even more directly, to the teaching of the Western Avatar himself.

So strong, indeed, are the resemblances, that certain scholars have wished to see in Christianity no more than an echo of the general mystical thought of the Greek and Egyptian area, concentrated and personified in the figure of the Christ. At the Branch meetings to which we have referred, a wholly different clue to these mystical relations was suggested,

and, with this clue, the study of the older Greek mystics and philosophers, and especially Orpheus, Pythagoras and Plato, gained a new and vital significance, with results of such general interest, that it will be well to attempt to put them on record here, as the main substance of these *Notes and Comments.*

The clue we have referred to is closely related to a statement made by H. P. Blavatsky, and quoted in the *Notes and Comments* for January 1913. Speaking of the Western Avatar, Mme. Blavatsky declares that he was "beyond any doubt an Initiate of the Egyptian Mysteries": a Master, therefore, of that Lodge which was, and is, "the secret splendor of Egypt." It was recalled that the Buddhist books describe the great Eastern Avatar, before his divine incarnation, as viewing the world from above, and choosing the time and place of his coming birth, the land and city in which he should be born, and the father and mother who should bring him to physical birth. And it was said, on the authority of an ancient tradition, that the Western Avatar, looking forward in the same way to his coming incarnation, had at first planned to come to birth in Greece, and that the Egyptian Lodge had for centuries been preparing the way for his Greek birth, while a second field was being prepared in Palestine, through the work of the Hebrew Prophets and mystics. Owing, it was said, to the degeneration and corruption of Greece, the Avatar's incarnation there became impossible or inadvisable, and the Jewish field was chosen instead, in spite of the many and critical dangers which were seen to beset it.

Here are two vitally important lines of study: the first is, the religious and philosophical development of Greece, viewed as the mystical preparation for the birth of the Western Avatar, a preparation inspired and directed by the Egyptian Lodge, of which the future Avatar was a Master; the second is, the causes of the failure of Greece, with the consequences which resulted from that failure, chief among these being the transfer of the Incarnation to Palestine. The Branch, whose studies we are describing, followed up both these lines of exploration. We shall try to record the conclusions that were reached.

First, the tradition that Greek religious and mystical life was inspired by the divine forces working through Egypt, to "prepare the way" for the coming Avatar. This side of the subject was opened by a very luminous study of Orpheus, who was believed by the ancient Greeks to have visited Egypt, to have become acquainted there with "all the learning of the Egyptians," and notably with the Egyptian teaching of the soul, and its future destiny in the spiritual world. So clear is the connection of Orpheus with the mysticism of Egypt, that certain scholars have seen

in the story of his death an echo of the great Egyptian mystery drama of the life, death and resurrection of Osiris.

Orpheus, the members of the Branch were told, had been regarded by Greek thought, from the sixth century before Christ, as one of the chief poets and musicians of antiquity, the inventor or perfector of the seven-stringed lyre, able, by his music and singing, not only to charm the wild beasts, but even to draw the trees and rocks from their places, and to stop the rivers in their courses. As one of the inspirers of civilization, he was believed to have taught mankind the arts of healing, of writing and agriculture, just as Osiris was held to have given wheat and the vine to the Egyptians. Orpheus was also closely connected with religious life; he was an augur and a seer; he practised magical arts, and was learned in the lore of the stars; he founded, or rendered accessible, many important cults, such as those of Apollo and Dionysius; instituted mystic rites, both public and private, and laid down a ritual of purification and initiation.

As a historical personage, Orpheus was believed to have been a prince, the son of Oeagrus, King of Thrace. He was said to have joined the expedition of the Argonauts under Jason, who had been told that only by the aid of Orpheus could he and his company pass safely through the allurements of the sirens. This would, perhaps, fix his epoch as about the eleventh or twelfth century before Christ. But Orpheus is a symbolical, as well as a historic figure. This side of his life comes out most clearly in the story of his wife Eurydice, who was bitten by a serpent, and descended untimely into the house of death. Thither Orpheus followed her; he "descended into hell and rose again," an event which is always symbolic of initiation into the mysteries of life and death. Most significant also is the Orphic rite, in which the worshippers ate the flesh of the sacrificial victim who was believed to be an embodiment of the god; a materialization of the great mystery indicated by the words: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The life and teaching of Orpheus led to the formation of a mystical school, which comes into the field of definite history at Athens, under Peisistratos, in the sixth century before Christ. Its mysteries had a marked Egyptian coloring, which Herodotus recognizes and comments on, in his wonderful book on Egypt, wherein are many authentic echoes of the greater mysteries. Common to the Egyptian and the Orphic schools

were a certain rigid training for disciples, and a mystical theory of religion; "neither admitted bloody sacrifices." The Orphic schools taught the unity of all living things; original sin, or the fall of the soul into matter; the transmigration of souls, or, more properly, the doctrine of reincarnation; the view that the soul is entombed in the body, and that it may gradually attain perfection through connection with a series of bodies, that is, through an upward struggle carried on through a series of incarnations. When completely purified, the soul will be freed from "the circle of generation," and will again become divine, as it was before it entered a mortal body. This is, of course, the twin doctrine of reincarnation and liberation, which formed the theme of the mysteries, in ancient Egypt and India alike.

We come, by natural steps, to the teaching of Pythagoras, in which both ancients and moderns have seen so many points of likeness to the Orphic ritual and doctrines, a resemblance due to their common derivation from the mysteries of Egypt. It will be noted that Apollo plays a great part in the life of Pythagoras, and it will be remembered that Orpheus is said to have introduced the rites of Apollo, or to have rendered them accessible to the Greeks. It has been said that this is not without significance, and that Apollo, the god of light and harmony, is a personification or a symbolic representation of the influence of the esoteric wisdom in Greece, and, in particular, of the work of the Master, whom we are considering, for the spiritual life of the Greeks.

Be this as it may, Pythagoras bore the title of "the son of Apollo"; a title which finds its explanation in the following story: Mnesarchus, a rich merchant of the Greek island colony of Samos, on setting out for Sidon, was told by the oracle of the Pythian Apollo that his journey would be blest, and that a son of surpassing beauty and wisdom would be borne to him, who would bring blessings to the human race. At Sidon, the son of promise was born, and was named Pythagoras, that is, "he who was foretold by the Pythian" Apollo. Iamblichus, the Neoplatonist, who was "learned in all the wisdom of Egypt," in his life of the sage of Samos, declares that "the soul of Pythagoras was sent to mankind from the empire of Apollo; this may be inferred both from his birth, and from the all-varying wisdom of his soul." If Apollo be, as has been suggested, the symbolic representation of a certain spiritual influence, then the meaning of Iamblichus becomes quite clear.

Mnesarchus returned from Sidon to Samos with his wife, to whom he had given the name of Pythaïs, "dedicated to the Pythian Apollo," and their son, who had become a very beautiful and godlike boy. "He was adorned," says Iamblichus, "by piety and discipline, by a mode of living

transcendently good, by firmness of soul, and by a body in due subjection to the mandates of reason. In all his words and actions he discovered an inimitable quiet and serenity, dwelling at Samos like some beneficent dæmon." The "long-haired Samian," as he was called, studied under Pherecydes, Anaximander, the natural philosopher, and Thales of Miletus. All these sages loved him, admired him and taught him. Thales exhorted him to sail to Egypt, and associate with the priests of Memphis and Diospolis, saying that he himself had been instructed by these priests.

Pythagoras, thus urged, sailed to Sidon, where he was initiated into the mysteries of Byblus and Tyre, that nothing might escape him of the mysteries of the gods. These mysteries, says Iamblichus, "were derived like a colony and progeny from the sacred rites of Egypt." After he had remained some time at Sidon, Pythagoras took ship for Egypt. "He frequented all the Egyptian temples with the greatest diligence, and with accurate investigation. He was both loved and admired by priests and prophets with whom he associated. . . . He spent two and twenty years in Egypt, in the adyta of the temples, astronomizing and geometrizing, and was initiated into all the mysteries of the gods, till at length being taken captive by the soldiers of Cambyses, he was brought to Babylon. Here he gladly associated with the Magi, was instructed by them in their venerable knowledge, and learned from them the most perfect worship of the gods. Through their assistance likewise, he arrived at the summit of arithmetic, music and other studies, and after associating with the Magi during twelve years he returned to Samos, about the fifty-sixth year of his age."

Thence, after visiting Crete and Sparta, he went to the Greek colonies in Italy, and landed near Crotona, the noblest city of these colonies, under the instep of the Italian peninsula. Seeing some fishermen on the shore pulling in their nets, he foretold the exact number of fish they would catch, bought them from the fishermen and bade them release them again in the sea. The fishermen, going to the city, published the fame of the wonderful man whom they had encountered; and, once public attention was directed to him, he was able to use it so wisely that the people of Crotona came to revere him as "one of the Olympian gods, who, in order to benefit and correct mankind, had appeared in human form, in order that he might extend to them the salutary light of piety and philosophy."

Coming to Italy in the sixty-second Olympiad, Pythagoras made Crotona his headquarters, and, by his eloquence, his wisdom and the magnetism of his personal genius, exercised so powerful an influence that within a short time he purified and restored to good government Crotona, Sybaris, Catanes, Rhegium, Himæra, Agrigentum, Tauromenas,

and other towns of the Greek colonies in Italy. His general precepts were, that disease should be driven from the body, that ignorance should be driven from the soul, that luxury should be driven from the appetites, that sedition should be driven from the cities, that discord should be driven from the home, that immoderation should be driven from all things.

But the teaching of Pythagoras had this distinctive quality, that it was not only general but particular, precise, worked out in detail, to be applied point by point. The citizens of Crotona were so impressed by his genius that all classes asked for his advice. He gathered the boys in the temple of the Pythian Apollo, and read an address to them which for sympathetic tact and practical knowledge of the nature of boys, is a model for all time. He began by telling them that the divine powers loved boys; so that, in times of great drought boys were sent by cities, to implore rain from the gods, because of the belief that the divine powers are especially attentive to children. Thus catching the attention of the boys, and winning their hearts, he began to instruct them in the ideals of obedience, dutifulness, and mindfulness, adding, among other wise precepts, "never contradict your elders."

Speaking to the leading citizens, he bade them build a temple to the Muses, as the types of harmony and concord; to follow justice; not to swear by the gods, but so to speak, that their words would inspire trust even without oaths; to love their children; to live in peace and concord with their wives; to practise chastity; to reverence beautiful and worthy manners; "if you aspire after true glory, be such as you would wish to appear."

Addressing the women, in the temple of Juno, he bade them esteem equity and modesty in the highest degree, that the gods might be readily disposed to answer their prayers; he told them to bring, as offerings to the gods, things that they had made with their own hands; he bade them love their husbands more than their fathers; saying that they should not oppose their husbands, or think themselves diminished by submitting to them; they should use words of good omen all their lives, and should endeavor that others might speak well of them. "The genius of woman," he said, "is most adapted to piety. Therefore the oracles in Dodona and at Delphi are unfolded into light through a woman." It is said that, as the result of this sermon, the women of Crotona no longer dared to clothe themselves with costly garments, but consecrated many myriads of their garments in the temple of Juno; and that the conjugal fidelity of men and women in Crotona became celebrated.

Besides the miraculous numbering of the fish, many wonders were related of Pythagoras; among others, how he tamed the Daumian bear, and having gently stroked it for a long time with his hand, he fed it with maize and acorns, and compelled it by an oath no longer to touch any living thing. He brought down an eagle flying over Olympia, and, after gently stroking it, dismissed it. He demonstrated that he possessed the same dominion as Orpheus over savage animals, and that he allured and detained them by the power of his voice.

Pythagoras, says his Neoplatonist biographer, "reminded many of his familiars, by most clear and evident indications, of the former lives which their souls had lived, before being bound to their present bodies, and demonstrated by indubitable arguments, that he had been Euphorbus the son of Panthus, who conquered Patroclus. He wished to indicate that he knew the former lives which he had lived, and that from thence he began his providential attention to others, reminding them of their former lives."

Pythagoras taught music and medicine, and "how to repress and expel the diseases both of bodies and souls." The soul, he taught, has three vehicles; the highest, etherial; the second, aerial; the third, this terrestrial body. The first is luminous and celestial, connate with the essence of the soul, and in this celestial vesture the soul dwells in a state of bliss in the world of the stars. In the aerial body, the soul suffers punishment for its sins after death. In the terrestrial body, it experiences earthly life. Pythagoras taught his disciples abstinence, continence, silence, contempt for wealth and glory, reverence for the reverend, benevolence toward equals, kindness toward the younger, and good will toward all men. "He taught the unity of cities through sound legislation, and the unity of husband and wife, or of brothers, through unperverted communion."

But our theme is growing too great for our space. Needs must, then, that we leave for another occasion the fuller study of the discipline of Pythagoras, the wisdom of Plato, and the finer culture of the Greeks; viewing them, as they were viewed by the Branch whose doings we chronicle, as preparing the way of the Western Avatar, and making the mould, as it were, for his future work.

FRAGMENTS

I

DEEPER than your plummet hath ever sounded, higher than your soul in its highest aspirations hath ever soared, lies your field of effort. There, where only the bravest dare, where only the wisest guess at problems yet unsolved,—there you shall make your goal. Naught short of this shall content you, or satisfy the hunger of your heart. Through lives of toil, if need be, you will ceaselessly strive and search; sacrificing joy, triumphing over pain and sorrow. Burdens shall not turn you aside, dangers affright, or suffering daunt you. Through the darkness or through the light, you will unwaveringly hold your way; swayed by naught, tempted by naught, terrified by naught. In the dark hours of anguish you will not forget your mission, nor in the smiling hour of joy. The fire will burn you, and the icy blasts will freeze, demons assail and mock you;—no torments of the outer world these, but of the inner;—a thousand-fold more bitter. But you shall go on unmoved, treading under foot the quivering heart and mind, grasping with an iron will the knowledge of your own divinity.

Arise, and seize the power and the knowledge which are yours, won by your blood of crucifixion.

Arise! All Nature arises with you to salute and praise. Power and knowledge for the souls you love, won for them by your life. O noble destiny! O glorious heritage of Soul!

Arise, and take thine own!

II

Abide a while in the Silence. It is dark and fearsome at first; the heart will shrink, the mind be dulled and bewildered, the soul dissolved in an anguish of despair.

Courage and wait; all these will pass. They are the phantasmagoria of the lower life, making a final stand against thee, striving once more to draw thee back into the moonlight of the lower world. Cover thy head and fix thy gaze. Remain immovable as a rock. Look at naught, consider naught. All that comes to thee out of this blackness,—mouthing faces of derision, distant wailings of despair,—all, all must pass.

Beware lest thou shouldst look or listen, lest, feeling the life of sensation slipping from thee, thou shouldst cling to even these. Some have, and such go mad. For so it must be: patience and endure.

. . . . . .

The blackness grows more dense, the silence deeper. The disciple feels but the anguished beating of his heart, the mad pulsing of the blood within his veins. Endure, endure! Those who cannot endure, cry out, and in that cry oblivion comes; and when they wake, the soul is once more bound, more fiercely than before, in all the fetters of material life.

Make one last effort; draw together all the powers of the Soul. Still the beating heart and the pulsing blood. Then comes the moment supreme of all thy life, the moment when the Silence is complete.

. . . . . .

Abiding in that Silence, the cessation of sensation and emotion, at last the other sounds may come. Faintly at first, but sweet and tender, they break upon the awakened inner ear. Then thou wilt know that the Silence was no silence; it was filled with sound. The darkness was not dark, it was full of light;—the sound and light of the heavenly worlds. But thou wast deaf and couldst not hear; thine eyes were closed. Now there is no more silence, no more darkness. Whatever else of sorrow may betide, these two are ended. And the Master's voice saying, Well done, is the sweetest sound that greets the new-born ear.

These words are written within the Temple, upon the lintels of the doorway leading to the third chamber. Within is written nothing; it is the only chamber absolutely bare. Yet in a certain light, for those who return there after further progress, may be seen marvellous texts and pictures flaming in letters of gold across its walls.

CAVÉ.

CHRIST IN THE TWENTIETH CENTURY

IT is my good fortune to count among my friends one who is, in heart and life, a genuine Disciple of the Master. We were gathered together the other day, in a cool drawing room enriched with flowers, when the talk turned to Christ's work and mission upon earth.

"It has always seemed wonderful to me," said one of the visitors, a clergyman of genuine piety and robust vigor, "it has always been wonderful to me how much Christ accomplished in the few years, perhaps only a few months, of His mission. One may say, indeed, that those few months changed the history of the world. Even setting aside the purely religious results, look at the tremendous results to civilization; results which even a sceptic like Renan or Huxley would have to admit, and would, indeed, gladly admit: the broadening of sympathy among different races, the deeper reverence for women, the love of little children, and, in a wider way, the effect on personal life, on individuality, on our thought of ourselves. It seems to me that, during His brief ministry on earth, the Master added to life a new consecration, an element of poetry and holiness, which has, in its results been incalculable."

"I heartily agree with everything you have said," answered the friend whom I have spoken of as the Disciple, and to whom the words of the clergyman had been more particularly directed; "one cannot but marvel, in reverent adoration, at the Master's wonderful work, its precision, its beauty, the intense love that breathes through it, the spirit of holiness which broods over it. And then the crowning sacrifice, the symbol and model of all subsequent sacrifice; the admonition, indeed, that sacrifice is a fundamental principle of all real life. Yet it seems to me," my friend continued, "that the work of the Master during His life and ministry on earth is in no sense more wonderful, more miraculous, if you do not object to a good, old word, than His work after His earthly ministry was closed; His work, let us say, in the next twenty or thirty years; but I am filled with ceaseless wonderment at His continued work and accomplishment; His work in every century, in every year, even, since His earthly ministry began; His work to-day, His work for the future. That is the real miracle, only greater than the miracle of our blindness to it."

"You mean the work of His spirit, first among the early disciples, Peter and James and John, and the rest of the eleven, and then, later, the influence of His life and death upon Paul and the men of the second

generation; and, through these, on all the later history of Christendom? Yes, indeed, it is a continued miracle."

"Yes and no," answered the Disciple; "without doubt, the result of His three years' teaching on the early disciples, and especially on Peter and John, was profound, so that they who, in His hour of danger, 'forsook him and fled,' later proved their loyalty by martyrdom; and, if we think of it, how could there fail to be a wonderful power of inspiration and transmutation in daily and hourly intercourse and communion with Him, with that spirit of sweetness and holiness and love, the gradual understanding of which, still, I think, only just begun, has marked the progress and development of Christendom. We must, I think, realize that a nature so deeply imbued with love, of which, indeed, love was the deepest principle and foundation, must have had treasures of personal affection and devotion, and that these treasures must have been poured out day by day, hour by hour, on the disciples, during the whole time they spent with the Master. Take the record of John resting on the Master's breast at the last supper. Why should we not believe that such ardent personal affection, and the manifestation of it, was habitual with Jesus. Is not the same almost demonstrative tenderness and love evident throughout, in His bearing toward the woman accused in the temple, in His habit of gathering children round Him and taking them in His arms? Such a nature, such an inspiration, could not fail to affect the disciples all their lives, and, once they had rallied, in deep shame, from their first defection, that influence asserted itself, and, through them and their successors, has been blessing, inspiring and sanctifying the world ever since. But I did not mean that. Indeed, my wish was, to underline the difference between two views. I was thinking, not of such an influence and spirit, the power of hallowed memories, we might call it, but of the direct work of the Master Himself, His own direct intermediation, leadership and guidance, in the years following the crucifixion, and, indeed, in the whole period that has since elapsed."

"You mean," said the clergyman, "that Peter and John, and, later, Paul, were inspired by the thought and belief that Christ overshadowed them and watched them; and that their efforts were wonderfully enhanced and heightened by this belief, without the driving power of which, the tradition of Christianity might have died out in the first century?"

"I mean," answered the Disciple, "what you have said, and something more. I mean that not only did Peter and John and Paul believe that Christ watched over and helped them, but that He did, in fact, watch over and help them. Can we believe that such a consciousness as He revealed, during His earthly ministry, a consciousness so deep, so potent, going to the very heart of things, resting, as He said, in the life of the Father, could have been checked, annihilated by the death of the

body? Are there not, in His consciousness, in His power, in His grasp of the realities of spiritual life, elements which compel us to regard them as immortal?"

"Yes," answered the clergyman, "as inspiring principles and illuminating forces. I grant you that. Indeed, that was my thought from the beginning."

"Once more," said the Disciple, "I mean that, and something more. I mean the survival, or rather the uninterrupted continuance, not only of the powers and principles of the Master's life, but of His personal consciousness, His complete individuality, the whole divine Man, not weakened but strengthened by the laying aside of the outer vesture with all its necessary limitations."

"But how could the whole personal consciousness survive the death on the Cross?" asked the clergyman. "Is not the personal life, the individual consciousness, so completely wrapped up in the life of the body, that the one passes with the other? Of course we believe in the soul, as some surviving essence or aroma, something fine and noble added to the sum total of things. But the entire personal consciousness, the complete individuality, how could that survive?"

"I think," answered the Disciple, with a quiet smile, "that you are asking exactly the question which the first disciples at Corinth asked Paul; and I can only give you Paul's answer: 'the personal consciousness survives in the spiritual body.' The term is Paul's, and it is an admirable one. But let us go back for a moment, and, in reverent love, explore the consciousness of the Master, as He revealed it to His disciples, and as His disciples have revealed it to us. That the deepest principle of that consciousness is love, seems certain; love breathes through it and from it perpetually. Love, for essential principle, and, as foundation, an enduring realization of oneness with the Father, a oneness through obedience: 'I have kept the Father's commandments and abide in His love.' These, then, a deep, abiding, generous love, drawn from the eternal fountain of the Father's love, and the ardent desire to communicate that love to others, are the elements of the Master's consciousness which immediately reveal themselves to us. But let us look deeper. What, for example, was His consciousness of the great mystery, the great illusion, of Time? It is noteworthy that we have His own testimony on this point, testimony handed down to us by His disciples, to whom His meaning must have been almost unintelligible. What, then, is the Master's consciousness of Time? First, as to the past. You remember how He said: 'Your father Abraham rejoiced to see my day, he saw it and was glad;' and, when the Jews objected, 'thou art not yet fifty years old, and hast thou seen Abraham?' Abraham, who had lived nearly two thousand years before, in the great days of ancient Egypt; to this the Master answered, and the words of His

answer are noteworthy, 'Before Abraham was, I am.' Not, 'before Abraham was, I was' as one might have expected, but 'I am.' And again, looking through the long centuries of the future, we find the same consciousness: 'I am with you alway, even unto the end of the world.' Not 'I shall be with you,' but 'I am.' For the Master, the division of time into past, present and future, evidently does not exist. It is all the 'everlasting now,' neither past nor future but the eternal. That He should thus have expressed Himself, and that His words should have so impressed themselves on the memory of his disciples, who were so far from comprehending His full meaning, is evidence to us that this dwelling in the eternal, this rising above the threefold forms of time, was habitual with Christ. For the disciples to have recorded him correctly once, He must have used these expressions many times, must have used them habitually. If, then, we see that, during His ministry, during His earthly life, the Master's consciousness was deeper than time, is it not just to suppose that time, or temporal death, could not affect or limit that consciousness, and that it was, and is, continuous, above and beyond time?"

"It seems to me," said one of the company, "that that thought of the soul being beyond time, above time, is also found in the ancient philosophers."

"And the moderns also," commented another; "It is a fundamental part of the philosophy of Kant; the real, above the forms of time, space and causation; which, I suppose, means much the same as succession."

"And do we not also find," interposed the Disciple, quietly checking the tendency of the talk to run off into dry abstractions, "that Christ incessantly laid stress on the same quality of consciousness, as the fruit of following His teaching? Take the oft iterated sentence, which seems to me to be the very essence of the Master's message, 'He that loveth his life shall lose it, he that hateth his life shall keep it unto life eternal.' There is, for His followers, the promise of the same deeper consciousness, the consciousness going deeper than the three forms of time, which the Master Himself continuously possessed. By entering into Him, his followers, his disciples, enter into the quality of His love and His relation with the Father, and also into this deeper consciousness which is immortality; an immortality not beginning after death, but realized here and now, 'even in this present life.' And I think Paul is valuable, among many things, for this, that he so fully, and in such richly varied terms, expresses this deeper consciousness, this conscious life in the Master, which has, as its fundamental quality the sense of immortality. 'I am dead,' he says, 'and my life is hid with Christ in God;' and again 'I live, yet not I, but Christ liveth in me.' And again, to the Galatians, 'little children, of whom I am in travail, until Christ be born in you.' Is not this evidently a question of a new consciousness, a

deeper consciousness, which has, as one of its elements, the feeling of union with the Master, and, as another element, the sense of immortality, of already realized immortal life? And is not the love, which He so perpetually taught, by His life even more than by His words, the power which draws us into His life, and so draws us into immortality?"

"That is very wonderful," said the clergyman in a low voice, meditating, with half-closed eyes which were evidently scanning new inner horizons. "Very wonderful, if one could only realize its significance. Why, that thought transforms the world and the whole of life. But there are so many things, modern science, and all that it implies; the whole understanding of the universe that science brings us. That is very strong!"

"Yes," answered the Disciple, "and very illuminating and inspiring. You speak as if modern science were a possible enemy to the thoughts we have been expressing. Is that your meaning?"

"Yes, in a way," answered the clergyman. "Of course, in our childhood, let us say, in our Sunday-school days, we received an idea of the world and of history which was little more than a myth, a fairy-tale; the creation in six days, Adam and Eve and the Fall of man, the expulsion of our first parents from paradise, Noah's deluge, and all the rest of it. Of course modern science has left us nothing at all of that, unless it be as folk-lore, borrowed by the Jews from Babylon at the time of the captivity. It has a scientific interest as folk-lore, but, as a history of the world and man, it is, of course, no more than a fairy-story. Darwin and the geologists and astronomers have wholly changed our view."

"And with Adam and Eve and the Fall, the Redemption is necessarily bound up? That is your thought, I think, though you do not explicitly state it. Will you pardon me, if we linger over this question for a little? It is very important, and will be a masked battery, a hidden obstacle, until we clear it up. Let us say, then, that the story of the Fall and the idea of the Redemption are bound up together. Is that your thought?"

"Yes, I suppose so; though I am conscious of having discarded the Adam story long ago, but I am still, I hope, in the full sense, a Christian."

"Yes, that is exactly the essence of the matter. It is altogether possible to discard the Adam story, and yet to remain in the full sense a Christian. For, in reality, the two have nothing to do with each other. Pray consider for a moment. What is Christ's own attitude toward the Adam story? What does He himself say about it and the relation of the Fall of Adam to His own work of Redemption? Does He necessarily regard the two as correlative, as cause and effect?"

"Why, yes, I suppose so. Does not the catechism teach?—but of course that is a later growth. Is it not stated in the Creed?—no, after

all, the Creed only says: 'Who, for us men, and for our salvation, came down from heaven——'"

"I was thinking," said the Disciple, "rather of what the Master says of Himself, than of what His followers have said of Him. What does He himself say of Adam's Fall?"

"Why, now that you put it to me directly, nothing at all. I believe He never mentions the one or the other. But where do we get the idea from? Surely it is deeply ingrained in Christian thought."

"We get it, I think," said the Disciple, "from Saint Paul: 'As in Adam all die, even so in Christ shall all be made alive.' But one of my friends, who has made a close study of this very question, tells me that that is a loose translation, and that we should read, 'as in the Adam all die, so in the Christ shall all be made alive,' a symbolical description of the very process we have been speaking of, that dying to self that we may live to the Master, which He himself teaches in the words: 'He that loveth his life shall lose it, he that hateth it shall keep it unto life eternal.' Paul, I think, follows Philo in this whole question, and Philo unquestionably uses Adam as a symbol. The first Adam, he says, was made 'in the likeness of God;' that is the ideal Man, the divine prototype, the plan of the Man that was to be, as that plan lived in the Logos, in the mind of God. Then there was the second Adam, made of red earth, of dust, the natural man. And, for Philo, salvation consists in dying to the natural man, that we may rise again to the divine man, the immortal. This, I think, is exactly what Paul means, in his famous quotation. So that we come to this: the Master never makes even the remotest reference to the story of Adam and Eve and the Fall, much less does He make His own work in any way dependent on that story; and, if He did, we should be wholly justified in holding that the story meant for Him, what it meant for Philo and Paul, an allegory of the rebirth from above, which is the very essence of His doctrine. Is that the chief objection on the part of modern Science?"

"Well, yes, in a way," answered the clergyman, doubtfully; "that, and all that goes with it. It is a question of a view of life, a view of the world and man, rather than a particular story."

"The flat-earth tradition, to which Galileo was compelled to make obeisance?" asked the Disciple. "It is true that the world did, for a long time, associate Christianity with flat-earth theories, but is the association essential? Is Christ committed to the geocentric system? Is there, indeed, anything in His teaching that has the remotest reference to it? I think, if we look closely, and look wisely, we shall find that Christ's teaching is concerned with a wholly different order of ideas, of experience; and that He strictly follows the lines of experimental science, of verifiable experience. But, to make a large generalization, I myself am convinced that, so far from putting barriers in the way of Christ's

teaching, modern Science, in the most astonishing way, removes barriers; gives us, indeed, material of thought, and new material, which is almost indispensable to a right understanding of Christ's teaching, and, lacking which, the understanding of that teaching by earlier times has been defective, almost lop-sided. Take, for example, the principle of evolution. You spoke of Darwin a moment ago. To me, Darwin is one of the most essentially religious spirits, a man whose love for truth was high and pure and wholly disinterested. And I think that a part of the reward for his pure love of truth, which is essentially religious, is the manner in which his thought, though not intentionally directed by him toward religion, has nevertheless given a new impetus to religion."

"Yet I am old enough to remember," said the clergyman, "the time, in the seventies and eighties, when Darwin was anathema, when what Huxley so satirically called 'the thunderings of the drum ecclesiastic' were incessant, when evolution was held to be rank blasphemy."

"True, but what a change to-day. Do not all religious thinkers now speak and write of the evolution of religious feeling, the development of religious life, borrowing their very inspiration, their root idea, from Darwin? But my point is, that Christ was an evolutionist two thousand years before Darwin. I do not wish to press the point that the parable of the wheat and the tares gives an exact picture of the struggle for life, in the strictest Darwinian sense, or that the parable of the sower clearly sets forth the survival of the fittest, but I do wish to emphasize the truth that, in seeking to make clear the processes of spiritual growth, Christ incessantly has recourse to images drawn from natural growth. Take that vivid simile, preserved by Mark, 'So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.' Or that other parable, 'Whereunto shall we liken the kingdom of God? It is like a grain of mustard seed.' Are not these the similes of an evolutionist, of one who thinks in terms of growing life, whose world-view is not static but dynamic? But there is this difference: Darwin outlined only the development of the body, its growth from lower forms. Christ is concerned rather with the growth of the soul, the transmutation of the animal into the man, the man into the angel; and what a superb statement of the final goal in His admonition: 'Be ye therefore perfect as your Father in heaven is perfect.' Perfection like the perfection of the Father, that is the goal, as Christ sees it and sets it forth."

"Yes, I suppose you are right in saying that Christ is an evolutionist," answered the clergyman, reluctantly. "Yet I must confess that I feel something of a shock in the application of the name to Him."

"Only because evolutionist has quite wrongly come to mean material-

ist," answered my friend; "but development, growth, is the very opposite of materialism. I am afraid that the thunderings of the drum ecclesiastic had somewhat to do with it," added my friend, with a smile, "that the bishops drove the evolutionists into the camp of materialism, by their violent and narrow-minded opposition to Darwin's work. That was a reaction, but I think the reaction has run its course; has, indeed, expended itself long ago, and that we have already gone far along the path of a counter-reaction. I am convinced that the true science of our time is the very reverse of materialistic; nay, that, under its piercing scrutiny, matter is dwindling to atoms, the atoms are breaking up into ions, and these, as points of electrical force, are carrying us across the borders into the invisible world. It is Faraday's dream that, in the so-called atom, there may be no solid nucleus at all, only the locus of force. Is it not the truth that science now discerns, behind the visible elements, their invisible prototypes, their etheric parents; that we are groping toward a knowledge of finer forms of matter, finer substances and forces, and are on the high way towards a conception of the world which is almost that of Plato's, the visible as the manifestation of the invisible? Perhaps the same thought came from Plato, through Philo, to Paul, when he says, 'the invisible things are clearly seen, being understood by the things that are made.' Are we not, then, fully justified in holding that true science, the really inspired science of our time, not only does not offer any objections to the view of the Master's teaching we have been considering, but that, on the contrary, science removed barriers, first, by showing the universal and fundamental law of evolution, of growth, of development; and, secondly, by revealing, or at least adumbrating, that hitherto unseen world, and those finer substances and forces, which provide both the field and the material for a wider evolution, which shall begin from our present personalities, and shall end,—no, it is endless, a perfection as of the Father in heaven, because a perfection resting in oneness with the Father."

"You spoke," said the clergyman, somewhat slowly and hesitantly, like one sounding a new channel, seeking bearings in a new field, feeling his way in the twilight, "you spoke, at the beginning of our talk, of Paul's phrase, 'the spiritual body,' and you suggested, I think, that Christ's work, after the death of His physical body, might have been carried on in a spiritual body? Am I right in thinking this is what you meant?"

"Yes," said my friend; "and I wish also to suggest that we find, in the finer substances and forces revealed and indicated by modern science, the possible substance of that spiritual body. And, further, that we find, in certain speculations as to a richer and deeper understanding of space, the suggestion of the possible field for the life and activity of the spiritual man, clothed in the finer vesture which we may call, with Paul, the

spiritual body. But I am conscious of a certain inner admonition," said the Disciple, in conclusion, "that, in following up these abstract and purely scientific speculations, we are always in danger of allowing ourselves to be drawn away from the main matter, which is, not the possible vesture, but the real experience; the immediately obtainable consciousness of the Master's power and work and love. We shall be wise if we follow the example He himself set: never to launch into speculations, but ever to keep on the firm ground of experience. Only as we live these things, is it at all possible for us to understand them; and abstract considerations are only to be allowed, because the over-activities of our minds in wrong directions and in wrong ways have so tied and bound us that we are almost incapable of beginning to gain real experience; almost incapable of making the required effort and experiment. I think the mind is valuable only to cut the bonds woven and tied by the mind. Once this is done, we can go forward, not in the speculations of the mind, but in the experiences of the soul. We shall learn of the Master, as He is to-day, not so much by considering what He was once, but by seeking the way to Him now; we shall find that His work, so far from being finished during the brief ministry on earth, is even now only begun. The greater part remains unaccomplished. It may be our high privilege to help in accomplishing it."

You say you do not wish to be a "Saint"; that virtuous living and simple manliness suffice. So be it, and yet I wonder. For God's design for every human Soul is Saintliness; in Spiritual things, perfection. And I ask: how may a man escape his destiny; cross God's will with his own; defeat God's plan? Sooner or later it must come, that absolute surrender. Why postpone the day and its great peace?

BOOK OF MEMORIES.

THE MILITARY RELIGIOUS ORDERS

AN attempt was made in the last number of THE THEOSOPHICAL QUARTERLY to give a brief description of the better known Religious Orders. The inordinate length of that article would have prevented the inclusion of the Military Religious Orders even if their inspiring and vividly interesting history did not fully justify separate treatment. There are few, if any, records of continual heroism and indomitable courage and ability which surpass that of the Knights of St. John, during the 600 years of their existence. For centuries they were almost alone in holding back the Mohammedan hordes from overrunning Europe, and during much of the time they were battling against ten or twenty times their own numbers.

The fundamental idea of the Military Religious Order was welcomed with eagerness in the Middle Ages, when War and Religion were the two great interests of mankind; and a regular institution which combined the honor and insignia of Knighthood with the privileges of a monk, was bound to attract a large and growing following from the best classes in Europe. Such an Order required recognition from both Church and State, and perhaps the best test of the validity of the numerous Orders which were copies of the early and great ones is whether they had both kinds of sanction. Several kings tried, some with considerable success, to found Orders not approved by the Pope; while the Church sanctioned others which were never recognized by a State.

The three great Military Orders owed their origin to the Crusades, from which they derive the distinctive badge which is common to them all,—a large cross with eight points, worn on the breast.

There were three types of these Orders of religious knights, those like the Knights Templars were for military purposes; those like the Knights Hospitallers of St. John of Jerusalem and the Teutonic Knights, combined military duties with hospital work and nursing; while minor orders, like the Orders of St. Lazarus of Jerusalem and the Holy Spirit of Montpelier were purely hospitaller, though their Commanders claimed the rank of Knights.

The great Orders were alike in their religious, military and economic constitution. The members took three vows of poverty, chastity and obedience, they had their chapters, chapels and clerics free from episcopal jurisdiction, answerable to the Pope alone. Their lands were exempt from tithes. They did not, however, all follow the same monastic rule.

The Templars and their derivatives followed the Cistercian Reform, a modification of the Rule of St. Benedict. The Hospitallers followed the Rule of St. Augustine.

After the Crusades the rules were relaxed to permit the non-clerical members of the Orders to marry—once—and with restrictions. The Rule bound the brethren to the ordinary exercises of the monastic life; the recitation of the Hours; it prescribed their dress, their food, fasts, feasts, abstinences and punishments. It also imposed detailed obligations in regard to the election of officers and the admission of members to the two ranks of combatants—knights and men-at-arms, and to the two ranks of non-combatants—chaplains and *casaliers,* or tenants, who were charged with the management of temporal affairs.

The military organization of the Orders was also uniform. In those days the strength of an army was in its cavalry, and the armament, mounting and tactics of the Orders conformed to this standard. The Knights were the heavy cavalry, entitled to three horses apiece. The men-at-arms were the light cavalry with one horse. As a rule only those of aristocratic birth and of proved prowess in war were admitted as Knights. Consequently the Knights were a *corps d'elite* and were never very numerous.

Living together in convents which were also barracks, and with the usual discipline of the soldier supplemented by the obedience of the monk, and both infused by the zeal of religious devotion, these Orders are said to have surpassed in that cohesiveness which is the ideal of every military organization, the most famous bodies of picked soldiery known to history—not even excepting the Macedonian phalanx or the Ottoman Janissaries.

The Military Orders came to have immense possessions all over Europe. In the 13th Century the Templars possessed nine thousand manors; the Hospitallers thirteen thousand, and owing to the centralized system of administration, whereby the surplus revenues of all their properties were sent to a common treasury, they came to control an enormous wealth which could be and was applied to the largest financial undertakings; and on account of their reputation for honesty and trustworthiness, they were often made the trustees of kings and nobles in the administration of estates and in banking operations. Several times the papacy employed them to collect contributions for the Crusades.

The three great Military Orders were the Knights of St. John of Jerusalem or the Knights Hospitallers, founded shortly before the first Crusade, in the middle of the eleventh century, and which lasted until the French Revolution; the Knights Templars, founded in 1118-19 and suppressed in 1307-12; the Teutonic Knights who arose during the 3rd Crusade in the twelfth century, who received full recognition in about 1198, and which ceased as a regular Order in 1526, when the Grand

Master and many of the Knights turned Lutheran; the Knights of Rhodes and the Knights of Malta, are names given to and used by the Knights of St. John after they had been driven from Palestine and occupied first the island of Rhodes (1310 to 1522) and later the island of Malta (1529 to 1798).

The great Orders consisted of (1) knights, (2) chaplains, (3) serjeants or esquires, or men-at-arms, (4) menials and craftsmen. All were bound by the the rules and enjoyed its privileges. All the higher offices were filled by Knights, save the purely ecclesiastical, which fell to the chaplains, and the master of the squires, and the head of the light cavalry, the *turcopolier,* who could be selected from among the serjeants-at-arms.

The unit of organization was the commandery or preceptory, a small group of knights and serjeants, living in community, under the rule of the commander or preceptor, and charged with the care of surrounding properties. The commanderies were grouped into priories, each under a prior, and these again into provinces under grand commanders. In the 14th century these largest groups crystallized into national provinces called "langues" (languages). Over the whole was the Grand Master and seven great dignitaries, known as the conventual bailiffs; the grand preceptor, marshal, draper, hospitaller, treasurer, admiral and turcopolier. The Grand Master alone held office for life. His authority, while very great, was not absolute. The legislative and controlling power was vested in the General Chapter of the Knights, which alone had power to pass statutes binding on the Order. The Grand Master was assisted by four councils, (1) on administration, (2) on affairs of state and criminal cases, (3) a full council to hear appeals from the two former, (4) on finance. The Grand Preceptor was the assistant of the Grand Master, and acted for him, in his absence. The Grand Master appointed all subordinate officials, save the Grand Commanders. His household, seneschal, squires, secretaries, chaplains, pages, etc., enabled him to figure as an equal with the kings and princes with whom he consorted.

There were some differences in the names of the higher officials in the different Orders, but the foregoing may be taken to represent the essence of the organization of all the great Orders.

The ceremonies for a reception of a Knight were very impressive. The postulant presented himself with a lighted taper in his hand, and carrying a naked sword. After blessing the sword the priest returned it to him, saying, "Receive this sword in the name of the Father, Son and Holy Ghost, Use it for thy own defence and against the enemies of Jesus Christ. Take heed that no human frailty move thee to draw it unjustly." Then as the knight girded himself, the priest said, "Gird thyself with the sword of Jesus Christ, but remember that it was not with the sword, but with Faith that the Saints have conquered King-

doms." In presenting the sword the priest also said, "Let the brightness of this sword represent to thee faith; let its point signify hope, and its light charity."

When presenting the candidate with spurs, it was said, "As the horse fears them, so must thou fear to depart from thy post or thy vows." When given his cloak with the eight pointed cross, it was said, "We wear this cross as a sign of purity; wear it within thy heart, as well as outwardly. The eight points are the signs of the eight qualities thou must ever preserve, (1) Spiritual Joy, (2) Live without malice, (3) Weep for thy Sins, (4) Humble thyself to those who injure thee, (5) Love Justice, (6) Be merciful, (7) Be sincere and pure of heart, (8) Suffer persecution." On the cloak were embroidered all the instruments of the Passion, and the garment was placed about the Knight, with the following words, "Receive the yoke of the Lord, for it is easy and light, and will give rest for thy soul. I tie this cord about thy neck in pledge of the servitude thou hast promised. We offer thee nothing but bread and water, and a simple habit of little worth. But we give thee and thy parents and relations a share in the good works performed by the Order, now and hereafter, throughout the world, Amen." He was then received with the kiss of peace.

The Knights of St. John

Like other great human institutions which developed from small beginnings, such as the Papacy itself, the origin of the Knights of St. John is the object of controversy and the subject of legend. According to one story, it was founded in the time of the Maccabees, by King Antiochus. Zacharias, father of St. John the Baptist was one of its first masters. What is now clearly established is that ever since Jerusalem became a centre of Christian pilgrimage, there were hospitals there; served by Benedictine monks, to care for pilgrims. One of these, founded by Charlemagne, was destroyed in 1010 by the fanatical caliph Hakim Biamrillah. In 1023 certain merchants of Amalfi purchased the site and founded a new hospital for pilgrims, dedicated to St. John the Baptist. In 1087, when the first Crusaders besieged the Holy City, the head of this hospital, one Gerard or Gerald, earned their gratitude by some service. Led by the example of Godfrey de Bouillon, donations and privileges were showered on the establishment, not only by the Crusaders, but by kings, nobles and prelates all over Europe. In 1114 a whole Portugese province was made over to them. In 1113 Pope Paschal II took the order and its possessions into his immediate protection.

During Gerard's lifetime the institution retained its purely hospitaller function, but upon his death in 1120, under the statesmanlike leadership of Raymond du Puy, and on account of the renewed activity of the

Saracens, it was deemed necessary for the Order to provide pilgrims with military protection. With the outbreak of war the Hospitallers were given specific tasks to perform, such as the building and defence of the castle of Ibelin, and from 1137 onward they took a regular part in all the wars of the Cross.

Raymond du Pay was a great man. He governed the Order from 1120 to about 1160 and during his leadership the Order ceased to be a local institution and became far-reaching in its scope and influence, and acquired immense possessions, by gifts from Popes, Emperors, Kings and nobles, in all parts of Europe.

In the very early days, the Hospitallers encouraged the affiliation of women, who, during the first Crusade, founded a hospice for women at Jerusalem, in connection with the Order. Until 1187, when they were forced to flee to Europe, they devoted themselves to prayer and sick-nursing. In Europe they became pure contemplatives, living under the Rule of Augustinian Canonesses. Several of these ancient foundations survive to this day.

The habit of the Order originally was a long monastic, bell-like, cloak, with a slit on each side for the arms and with a large white, eight-pointed "Maltese" cross on the breast. As this was highly inconvenient for fighting, it was modified to a red surcoat in 1259.

Under the grand-mastership of Gilbert d'Assailly, the Order took part in the various unsuccessful expeditions to Egypt in the middle of the 12th century. These misfortunes led to the resignation of Gilbert in 1170. He was succeeded by Jorbert who died in 1177. About this time the growing power of all the Orders received serious setbacks because of the scandalous rivalry between the Hospitallers and the Templars; owing also to the growing hostility of the secular clergy of Europe; who saw many rich properties removed from their hands, and who had power enough to get the Lateran Council of 1179 to pass several restrictive regulations. But the most serious menace was the renewed hostility of the Saracens, who, under Saladin, undertook the systematic conquest of Palestine. The Orders were practically alone in the resistance offered to the victorious Saracens. Jerusalem fell on October 2, 1187. The news led to the third Crusade, in which Richard Cœur de Lion was the chief figure and the recovery of Acre the chief event.

The Order took an active part in the wars of the next hundred years, whether dignified by the name of Crusades, or only local disputes. In 1198 they vigorously opposed the establishment of the Teutonic Knights as a separate order; they made treaties, and became allies of various pagan rulers, sometimes actually fighting against the Knights Templars who supported another party. At one time something very much like war broke out between the two Orders, and in the quarrel

between the Genoese and Venetians, the Hospitallers and Templars fought on opposite sides. In spite of these scandals, and others concerning the personal laxity of the knights, the Order grew in power and possessions. It was reformed from time to time, by several vigorous Grand Masters, so that the demoralizing influence of wealth was not permitted to ruin its essential character, while the very real and almost constant fighting, had a tendency to keep the members up to a high standard of conduct and efficiency.

In 1291, Acre, the last stronghold of the Christian on the mainland, succumbed to the Musselmans. The Grand Master, Jean de Villiers, was wounded, and with only six surviving knights sailed for the Island of Cyprus, which for some years became their headquarters and center of operations. It was at about this time that a new grand dignitary, the Admiral, was created, for henceforth a large part of the activity of the Order was maritime warfare.

Under the grand-mastership of Foulques de Villaret, who was elected in 1305, some radical changes were inaugurated. An alliance was made with a Genoese pirate, and Rhodes, then belonging to the Greek Emperor, was attacked and conquered. In 1310, the headquarters of the Order was moved there; the nominal suzerainty of the Emperor was soon forgotten; and the Order became a sovereign power. This profoundly affected its future policy and history, for the island of Rhodes was not self-supporting and the Knights had to depend upon the Musselman mainland for supplies. This led to commercial treaties and to long periods of peace during which they enjoyed their wealth and power, making occasional incursions against pirates, or joining in semi-political wars against Egypt. They continued to maintain hospitals for the sick and destitute, their consuls in Jerusalem and Egypt watched over the interests of pilgrims, and their galleys policed the seas; but the crusading spirit began to die out and they became more and more influenced by political and commercial considerations.

In 1348, in alliance with Venice and Cyprus, they captured Smyrna, which was successfully defended against Osman the Turk in 1358, but lost to Timur the Tatar in 1402. After this disaster, they built the Fortress of St. Peter the Liberator, on a narrow promontory jutting from the mainland. For many years, this castle, which still stands, was a center of refuge for Christians flying from slavery. In 1453 the Turks captured Constantinople and Mahommed II announced that the island of Rhodes was his next objective. It was not, however, until 1480 that the Turks actually came, and then, under the leadership of Pierre d'Aubosson, the second great hero of the Order, they repulsed the enemy after a most gallant defense.

In 1522 the Sultan Sulieman the Magnificent led an enormous force against the Knights who, despite the heroic resistance of the famous

Phillipe de Villiers de l'Isle d'Adam, and partly owing to the failure of the European powers to send assistance, were forced to capitulate, and in 1523, withdrew with all the honors of war. The Emperor, Charles V, declared "Nothing in all the world has been so well lost as Rhodes," and five years later gave the Knights the island of Malta.

During the two hundred years they had occupied Rhodes, modern scholars are agreed that the Hospitallers prevented the Ottomans from appearing on the Mediterranean as a first-class sea-power.

The settlement of the Knights of Malta was contemporaneous with the Reformation. The Knights of the bailiwick of Brandenburg accepted the reformed religion, but in England they opposed Henry VIII, who confiscated their estates, and the English "langue" practically ceased to exist. The Knights at Malta, however, continued their vigorous warfare against the infidel. They took a conspicuous part in Charles VI's expeditions against Goletta and Tunis in 1535. In 1550 they defeated the infamous pirate Dragut, who had long been a menace to commerce in the Mediterranean. Dragut entered the service of the Turks, and on May 18, 1565, led the Turkish fleet in an attack on Malta. Thus began one of the most famous sieges in history. Malta was relieved by the Spanish Viceroy of Sicily, who raised the siege on September 8th, after the Knights had killed Dragut and 25,000 Turks. Valletta, the chief town of Malta, is named after de la Vallette who was Grand Master at this time.

The Knights also shared in the victory of Lepanto in 1571, when the combined fleets of Spain, Venice, Genoa, Malta and the Pope inflicted a crushing defeat upon the Turks. The next one hundred years however, ushered in a period of depression. The Order was troubled by the religious wars of Europe; by quarrels with the Popes, who claimed the right to nominate the chief officers, a claim relinquished by Innocent XII in 1697; and by rivalry with Venice, then the other great Mediterranean power. It was also injured by the practice of electing very old men as Grand Masters, so as to insure frequent vacancies, and by its tendency to become more exclusively aristocratic. In spite of these drawbacks, however, it still saw much fighting, as for instance, the expeditions under de Vignacourt (1601-1622); the defense of Candia, which fell after a twenty years' siege in 1669; wars under Nicolas Cottoner, 1665 to 1680, and during the grand mastership of Gregorio Caraffa (1680-1690); a campaign (1683) with John Sobieski, King of Poland, against the Turks in Poland, and the attack in alliance with Venice on the Morea in 1687, which involved the Knights in the defeat at Negropont in 1689. Again under de Roccaful (1697-1720) and de Villena (1722-1736) the Knights restored their prestige in the Mediterranean by victories over the Turks. In 1741, de Fouseca, a man of strong character, became Grand Master.

He expelled the Jesuits, resisted Papal encroachments, refused to call a general chapter, and ruled as a despot.

In 1775, Emmanuel, Prince de Rohan was elected Grand Master, and made serious efforts to revive the old spirit of the Order. Several other similar Orders were incorporated with the Knights, a new Anglo-Bavarian "langue" was established, but these efforts were sterile and the outbreak of the French Revolution proved fatal. The Knights naturally siding with the royalists, Malta became a refuge for *émigrés*. In 1792 the possessions of the Order in France were confiscated, and six years later the Island was surrendered to Napoleon, who stopped there *en route* to Egypt.

The real history of the Order ends here, but Baron von Hompesch, the Grand Master, fled to Russia, and under the patronage of Paul I, endeavored to maintain some semblance of the Order's former state. It continues to exist, under a changed form of government, but is now more honorary than practical.

The Knights Templars

The history of the Knights Templars, or Poor Knights of Christ and of the Temple of Solomon, is the history of a great tragedy. It was founded in 1119 by Hugo de Payns and Godeffroi de St. Omar, two French knights who undertook the pious task of protecting the pilgrims who flocked to Jerusalem after the first Crusade. Six other knights soon joined them and they formed themselves into a religious community, taking an oath to the patriarch of Jerusalem to guard the public roads; to forsake worldly chivalry "of which human favor and not Jesus Christ was the cause," and, living in chastity, poverty and obedience, according to the rule of St. Benedict, "to fight with a pure mind for the supreme and true King."

Baldwin I, King of Jerusalem, gave the community that part of his royal palace lying next to the so-called "Temple of Solomon," whence they took their name. At first they were not exclusive, but on the contrary made a practice of admitting to membership excommunicated knights, and others of evil life, who streamed to the Holy Land in the joint hope of plunder and salvation. The Order did great work in converting and disciplining this unruly rabble.

In 1127 Hugo de Payns went to Europe to seek official recognition of his enterprise. He had the good fortune to make a friend and advocate of St. Bernard, the all powerful abbot of Clairvaux, and his mission was completely successful. The Council of Troyes in 1128 sanctioned the Rule of the Order, which, if not actually drawn up by St. Bernard, was undoubtedly inspired by him.

The rule and form of government does not differ materially from that of the Knights of St. John, already referred to in sufficient detail.

Women were not admitted, and the names of the chief dignitaries differed. The Vice Grand Master of the Templars was the Seneschal. The third in rank was the Marshal, who was supreme in military affairs. The commander of the land and realm of Jerusalem was Grand Treasurer of the Order, and the commander of Jerusalem was the Grand Hospitaller. There was a Grand Drapier, whose duty it was to provide clothing for the brethren. Originally the Order was served by priests from outside, but later on by Papal sanction, priests took the oath of lifelong obedience to the Grand Master and the rank of chaplain was instituted. The Templars were forbidden to confess to any save a priest of the Order, if one were available, and such priests were declared to have greater powers of absolution than an Archbishop.

Members were admitted, either for life or for a term of years and married men were admitted if they bequeathed half their property to the Order. The unmarried Knights wore a white mantle, the others a black or brown mantle, the red cross being common to all. The brethren had to attend the daily services, but the soldier wearied from a night's watch could absent himself from matins with the master's consent. They had two meals a day with meat three times each week. The most implicit obedience to the master was required; secular amusements forbidden; letters from home only opened in the presence of the master; gifts only could be received by consent of the master. For serious offenses, such as desertion or murder, the Templar could be expelled. For minor offenses he was suspended. He could only leave the Order by going into a stricter religious community. In spite of the long and deadly feud between the Templars and the Hospitallers, each was bound by mutual agreement not to receive ejected members of the other, but in battle, if cut off from his own brethren, the Templar could rally to the Cross of St. John.

Long before the death of St. Bernard in 1153 the Templars were established in almost every kingdom of Europe. Louis VII of France gave them a piece of marsh land outside Paris, which in later times became known as the Temple and was the headquarters of the Order in Europe. Spiritual privileges were granted them by the Popes as lavishly as temporal possessions were showered on them by princes and peoples. Adrian IV gave them the right to have their own churches and churchyards, free from ordinary excommunications and interdicts. They were exempted from payment of tithes, and from general censures and decrees of the Councils and Popes, unless mentioned by name. These ecclesiastical privileges, of course, led to an open feud with bishops and parish priests, but so long as the attention of Europe was directed to the expulsion of the infidels from Palestine, the position of the Templars was unassailable and efforts to curb their growth were vain.

Fulk, Count of Anjou, was said to have been a Templar before he

assumed the Crown of Jerusalem in 1131. In the disastrous march from Laodica to Attalia in the second crusade, the Templars were the only troops who maintained even a show of discipline. Louis VII was so much impressed by this that he modeled his army on their organization. Even at so early a date there is record of the Templars loaning the French King large sums of money. At the unsuccessful siege of Damascus, the failure of the expedition was ascribed to the treachery of the Templars, a charge vehemently denied, but the beginning of a long series of accusations which led finally to the tragic suppression of the Order. In 1153 the Grand-Master and forty followers, bursting into Ascalon, were surrounded and cut off. The scandal of the day said they merited their fate in their eagerness to possess themselves of the city treasury. Next year they were accused of selling a half converted Egyptian prince to certain death, for 60,000 aurei. In 1166, twelve Templars were hanged for betraying a fortress beyond the Jordan.

In spite of these stories, however, the records show that the Templars took an active and prominent part in all the wars of the Cross. In 1170 they beat Saladin back from their frontier fortress of Gaza and seven years later shared Baldwin IV's great victory at Ascalon. There seems to be little doubt that there was a treaty of some kind between the Templars and the Old Man of the Mountains, head of the Assassins, for during the mastership of Odo de St. Amand, the Old Man of the Mountains sent word that he would accept the Christian faith if released from the tribute he was paying. The history of the Order for the next 140 years is the history of the Crusades. The Templars doggedly opposed the successful advance of Saladin, and fought gloriously at the siege of Acre, where the grand master refused to survive the slaughter of his brethren.

After the fall of Acre they bought the Island of Cyprus from Richard, whom they supported in the disputes for the Latin Kingdom of the East. When Acre was recovered they were given back their old quarters which became the center of the Order. In 1217 they began building their famous fortress of Castle Pilgrim, near Acre, on a rocky promontory, washed by the sea on every side save the East, where they built a strong wall, from sea to sea, fortified by strong towers. Within the enclosure was a spring of pure water, fish ponds, salt mines, woods, pastures and orchards, and all things needed for an abode in which the Templars could await their restoration to Jerusalem. It was from this castle that the 5th Crusade started against Egypt.

The Templars were the heroes of the Siege of Damietta; "first to attack and last to retreat," they saved the Christian army from annihilation on the 29th of August, 1219. But they opposed the Sultan's offer to restore Jerusalem and Palestine, and they actively opposed Frederick II in 1228, going so far that the Emperor actually besieged Castle

Pilgrim and on his return to Europe gave orders to seize all their estates and chase all its members from his realm.

In the Seventh Crusade the Templars shared in the great defeat at Joppa, and in the negotiations that followed they took sides against the Hospitallers, carrying matters to the point of warfare. They besieged the Hospitallers in Acre, drove out the Teutonic Knights and were successful on all sides, until the Sultan called in the barbarous Kharazmians, whom the Mongol invasions had driven from their native lands. These savages swept down on Jerusalem and annihilated the Christian army at Gaza in 1244. Only 18 out of 300 Templars survived; only 16 out of 200 Hospitallers. The masters of both orders were slain or taken prisoner. The Christian power in the East never survived this blow. It is said that in spite of their valour, the policy of the Templars had been a mistaken one and that they are much to blame for the disaster.

Too weak for expeditions against the infidel, the Christians were still strong enough to quarrel among themselves, and the next few years are a record of disgraceful internecine warfare, until all the different elements were once more united to defend, first, Tripoli, which fell in 1290, and then Acre which succumbed a year later after a fiercely contested siege of six weeks. The Grand Master de Beaujeu, with most of the Knights, were slain. The few survivors, elected a new master, and forcing their way to the coast, sailed to Cyprus which now became the headquarters of the Order.

It was not only in the East, however, that the Templars were a power. For a hundred years, they had been one of the important factors in European politics. Their wealth was prodigious, and they were the great money-lenders of Europe. The Temple in Paris was the center of the world's money market, and they rivaled the great Italian banking companies in their financial undertakings. They were ideal bankers for such an age, with their strongholds scattered throughout Europe, while their military power and discipline ensured the safe transmission of funds, and their profession of monks guaranteed their integrity.

It was, indeed, their wealth which led to their undoing. Never had the Order been more powerful than immediately before its ruin. It excited the cupidity of Philip IV of France. He had borrowed much money from them, and after the disastrous campaign in Flanders, was at his wit's end for funds. He deliberately plotted a treacherous attack on the Order, and, secretly laying his plans, and endeavoring to excite the cupidity and support of neighboring monarchs, on October 13, 1307, he caused the simultaneous arrest of the Grand Master, Jacques de Molay, and all the important Knights and members of the Order in France.

Under the system of jurisprudence then in vogue, they were caught in a trap from which there was no escape. Once accused a man was doomed. He was tortured in an effort to make him confess. If he

confessed, he was punished for his crimes. If he withstood torture, he was still more severely punished as an unrepentant heretic and criminal. In Paris alone thirty-six Knights died of torture, but others, under the pressure, confessed to everything and anything their tormentors suggested.

Their principal accuser was a renegade knight named Esquin de Floyrau, although there is now considerable doubt if he ever had been a member. Philip of France promised him a share of the spoils for turning traitor.

The Knights were accused of a curious and grotesque mixture of black magic, heresy and immorality. As their initiation into Knighthood was in secret, this ceremony was the focus of the charges. It was said that each Knight had to disavow his belief in Christ, and submit to indecent ceremonies. Out of 138 Knights examined in Paris in the Fall of 1307, some of them old men who had been in the Order nearly all their lives, 123 confessed to spitting on (or "near") the crucifix. They were accused of devil-worship, and of practices too repulsive to be described in print. The Grand Master himself "confessed," and made public protestation of contrition. Several years of confusion and delay followed, owing to the intrigues of the Pope and King to get the affair in their own hands. Several different sets of inquisitors were appointed, and at different times many of the knights retracted their "confessions," but as the punishment for retracting a confession was death by fire, this did not help them much. Fifty-four were burnt in Paris on one day for retracting. The so-called trial, before a tribunal packed with Philip's creatures, dragged through 1310 and 1311. Meanwhile the Pope and Philip came to terms and the Pope condemned the Order. A Council called for the purpose, was not permitted to consider the matter, but the Order was formally abolished at a private consistory, March 22, 1312.

The actions of the Grand Master throughout, and until the very last, were pitiable. He utterly failed to rise to the requirements of his great position. Confession, public recantation, reiterated confession, and humiliation after humiliation had been heaped on the poor man. It was not until 1314, when Jacques de Molay was brought out on a scaffold erected in front of Notre Dame in Paris, to make public confession, and receive sentence of perpetual imprisonment, that he regained sufficient courage to withdraw his confession, to declare the Order innocent of all charges and to defy Philip. He called upon Pope and King to follow him to the judgment seat of God. The King was furious and had him burned on an island in the Seine belonging to the Augustinians. When Philip and the Pope both died shortly afterwards, the people remembered the Grand Master's dying words, but the sole recorded contemporary protest is that of the Augustinians against the King's officers for trespass.

The question of the guilt or innocence of the Templars has been a subject of controversy for 500 years, but modern scholars unite in believing, not only that they were entirely innocent, but that their destruction had three fateful consequences to Christendom.

(1) It facilitated the conquests of the Turks, by preventing the Templars from playing the part in Cyprus which the Hospitallers played in Rhodes and Malta.

(2) It partly set a precedent for and partly confirmed the cruel criminal procedure of France, which lasted until the Revolution.

(3) It set the seal of the highest authority on the popular belief in witch-craft and personal intercourse with the devil; sanctioned the use of torture to wring confessions from those accused of such intercourse, and so made possible the hideous witch persecutions which darkened the later Middle Ages, even in Protestant countries, until long after the Reformation.

Save in the Kingdoms of Castile, Aragon, Portugal and Majorca, the property of the Order was transferred to the Knights of St. John. It was never formally declared guilty, but on the contrary, in the Pope's Bull, was dissolved because of the *doubt* of its innocence.

The Teutonic Knights

The Teutonic Order, or Teutonic Knights of St. Mary's Hospital at Jerusalem, is not so picturesque and so interesting as the other two great Orders, if for no other reason than that its field of activity for nearly all of its existence was in the lands now forming the north-eastern part of the German Empire. The history of the region is confused and obscure and the average English speaking person knows little about it, until, at any rate, the time of Frederick the Great.

The Teutonic Order was a child of the Third Crusade. For some time previous, some pious Germans, merchants of Bremen and Lübeck, had maintained a hospital in a vessel which they drew up on the shore at Acre. It became attached to the German Church of St. Mary the Virgin at Jerusalem. In 1198 the great men in the East, who happened to be mostly Germans, raised the brethren of the hospital to the rank of Knights. The original members were thus ennobled, and henceforth it was the rule that only Germans of noble birth could join, thus departing entirely from the cosmopolitan character of the other Orders. In other respects, however, the organizations were the same. The Teutonic Knights lived a semi-monastic life under the Augustinian Rule, having their own priests and lay brothers. It began as a charitable society, developed into a religio-military club and ended as something like a chartered company, exercising sovereign rights over the countries in its charge.

For a hundred years (1198-1291) the headquarters of the Order

was at Acre. On the Fall of Acre the Grandmaster moved to Venice, but in 1309, he established himself in his own city of Marienburg on the Vistula, a move which is said to have saved his Order from the fate of the Templars, because from the security of Marienburg he was able to make favorable terms with the Pope.

The Teutonic Knights did not restrict their activities to the East, but early in their career, sent expeditions against the heathen in Prussia and Livonia. They were given the land they conquered, and gradually acquired a huge domain. By 1283, less than a hundred years after their foundation, they possessed all the country between the Vistula and the Memel, Prussia, Courland, part of Livonia and Samogitia. Commanderies were established, with headquarters in huge fortresses, around which important towns arose. Among these were Dantzig, Konigsberg, Elbing, Marienburg and Thorn. It was indeed the importance of these possessions, and the activities of the Order in connection therewith, which made impossible the plan of the Pope to amalgamate the three great Orders. The Teutonic Knights pointed out that while the Templars and Hospitallers had a common object in view,—the recovery of Palestine, their Order had to maintain its conquests in the north of Europe and to spread the true religion among the heathen nations there.

The Grand Master and his Knights started in vigorously to settle and govern their country. They passed many laws, fixed the rate of wages for the different trades, forbade the speaking of any language but German, devised laws for the control of slaves and servants, forbade gambling, regulated the number of glasses of beer people of different ranks could offer their guests, issued a new coinage, made treaties for commerce with surrounding powers, and in all ways acted as an independent sovereign power.

In order to confirm themselves in the undisputed possession of their territories, some of which were claimed, and often fought for by neighboring princes, they went through the form of giving everything they owned to the Pope, who accepted their gift and then gave them back the lands to be held by them under him as suzerain. The Grand Master was made a member of the Imperial Court by Frederick I in 1214, and later on a Prince of the Empire. The Order, as a whole, was given many privileges which increased its power and sphere of activity. In 1237 the Ancient Order of Christ, or the Sword Bearers of Livonia, was absorbed by the Teutonic Knights. They continued under the Grand Master with a master of their own. They separated during the confusion of the Reformation, and in 1561 this Order was dissolved and the Master made Duke of Courland.

It would be useless to attempt any description of the countless campaigns waged by the Teutonic Knights in northern Europe. For three hundred years they pushed forward the frontier of Christendom,

or fought fiercely for the retention of their possessions, or retreated doggedly against vastly superior forces. There were internal dissensions; at one time rival Grand Masters dividing the allegiance of the Knights; at another a Grand Master was assassinated, and there were the usual records of violence and oppression which were the features of such an age. On the whole, however, in spite of the jealousy, envy and rapacity of neighboring monarchs, the Knights moved steadily forward with their conquests, their conversions, and the bringing of a fair degree of law and order to their possession.

The height of its wealth and power was reached about 1400. Besides large possessions in Germany, Italy and other countries, its sovereignty extended from the Oder to the Gulf of Finland, and there must have been over five million people subject to the Order's rule. Its great prestige was ruined by a single blow. In 1410 Ladislaus, King of Poland, helped by large bodies of Russians, Lithuanians and Tartars, inflicted a crushing defeat upon the Knights at Tannenburg. It is said that 60,000 Poles and 40,000 of the army of the Knights were slain. The Grand Master and many hundreds of Knights were among the dead. A valiant leader, Henry de Planau, was elected Grand Master and successfully withstood a siege at Marienburg, but the spirit of the Order was broken. Many feudatories volunteered their allegiance to Poland. Henry de Planau endeavored to stem the tide, and was deposed for his pains. East Prussia was ceded to Poland, and a little later in 1466, the Prussian nobles making common cause with Poland, West Prussia was also given to Poland, and henceforward the Grand Masters ruled as vassals of Poland. The Master in Livonia and the German Master refused to accept orders from a Polish vassal and went their own way. The German Master took the Grand Master's place as Prince of the Empire.

In 1526 the Hohenzollern Albert of Brandenburg, who was Grand Master, turned Lutheran, secularized his territories and made them into a hereditary duchy as a fief to the King of Poland. Few of the brethren resisted, and the Order quietly ceased to exist in the land which had been its center of activity for three hundred years.

The Livonian remnant of the Order kept its independence for 100 years, but in 1561 the Master followed the example of Albert and was made hereditary Duke of Courland, as a fief of Poland. Henceforth the Order was confined to Germany alone, with headquarters at Mergentheim in Swabia. Supported by its remaining estates it survived for a while, but was not powerful enough to be a factor in European politics. It lost its estates and right of existence in France during the wars of Louis XIV and was deprived of all its estates by the French Revolution. In 1809 Napoleon abolished it entirely. It was resuscitated in Austria as an honorary Order of Knighthood in 1840.

Lesser Orders

Even a list of the unimportant copies of these great military Orders would occupy too much space. There are over a hundred of them. Quite a number were in Spain and Portugal and were formed to fight the Moors there as the great Orders fought against the infidels in the East. The chief ones are the Order of Avis, the Order of Montesa which was the Spanish remnant of the Templars, the Order of Christ, the Portuguese remnant of the Templars, the Order of St. James of Compostella, the Order of Calatrava, who were at first Cistercian monks and who fought valiantly against the Moors for 300 years, and the Order of Alcantara. These were purely military. The Order of Santiago was both military and hospitaller. One or two others, like the Order of St. Lazarus of Jerusalem and the Order of the Holy Spirit of Montpelier, were entirely hospitaller. The Order of our Lady of Ransom was formed to ransom Christian slaves. Several of these survive as honorary Orders associated with the several European Kings.

John Blake.

"The tendency of the true Christian is to seek the truth and not the error in any doctrine, and to use every exertion to find it there—his utmost efforts 'jusqu'au sang'—as one plucks a rose through thorns."—The Abbé R. P. Lacordaire to Madame Swetchine; in a letter of January 9, 1840.

LETTERS TO FRIENDS

VI

DEAR FRIEND:

YOUR letter reached me some days ago, but to-night is the first time I have been free to answer and to thank you for it. I am deeply glad of what you tell me,—glad that the shadow of your fear has lifted, but still more glad that in its removal you have been able to see the Master's hand.

It is not strange that your mind should be confused and feel the need of readjustment to a new perspective. Perhaps, as you suggest, I may be able to help you in making it with regard to the points on which you write. But remember that it is not the mind which knows or can know the things of the spirit. We lay hold upon them by a direct perception of the heart: and all that we should ask of the mind is to accept this perception and to adjust our action to it.

I do not think you will misunderstand this statement as it has often been misunderstood. To some it seems to make the spiritual world appear remote and unknowable. Others have taken it as meaning that the mind is valueless, or that reason should no longer be our guide. Neither is the truth. The spirit eludes the mind, not because it is too remote, but because it is too intimate; not because its voice is uncertain, but because it is so direct and immediate as to admit of no interpreter. Between it and consciousness no intermediary can come. The mind faces outward from the Self. In its normal action it is the interpreter of outer circumstance, and guides the action of the will into the objective universe. The voice of the spirit speaks from within the Self, behind the mind. It is, therefore, to be known by the mind only as a new element in the will,—as a factor in that which animates it rather than as a fact with which it can deal. Do not look to your mind to prove your inspiration. Look to your will. "By their fruits ye shall know them." It is only as our inspiration passes into will and thence, guided by the mind, into action, that it can be known as the mind knows, objectively.

But this is very far from saying that we are not to use our reason. As well say that we should desire a mindless love. No man ever loved from his mind; nor can the mind judge of love or analyse it. Though the lover give you countless reasons why he should love, you know that were his love really founded in their logic it would be no love at all. Love is of the heart, of the Self. It is a union and a perception of a union which is behind the mind, a power entering the will from its source, a light shining through the mind from within. But surely the more we love the more we know the need for wisdom, for clearness of mental

vision, that, through the mind, the will may be led rightly to the service of love. To this end, and so inspired, our minds become alert and attentive as never before, and study anew each outer fact and circumstance that it may be rightly related to the new birth in the heart and to the new desire in the will. So use your mind, and learn to use it more effectively,—not as the critic of your inspiration, but as the servant of your will.

And now, What is that will? Perhaps you have not phrased the question to yourself in just that way, or grown used to thinking of life in terms of will. But your letter speaks of wish and desire, and these grow into will. What, then, is your desire? You say that, in the illumination which drove you to your knees, the one desire of your heart was to know the Master and to serve him, to answer the call of his love to you, which "seemed" to bid you to come. Why "seemed"? At the time there was no uncertainty. You felt what you felt. But afterwards you listened to the mind. And because it could not share the knowledge of the heart, you doubted, and let yourself think of it as "appearance," as "seeming," as less real than your heart knows it to be. So doubt made desire waver, made you think its object could not be for you. And yet that is your desire, and, if you will it, its object is for you. Do you remember the passage from *Fragments?* "Let not Humility, that tender presence, become a stumbling block. By so doing you sin against the Higher Self."

Let me come back later to the question of your true desire, for in this matter of humility there is a barrier which your thought opposes to your will, and which should be cleared away. How can I make you see it?

Let us look at it from two different points of view, and first from that of the personal self. When we put vanity aside we see ourselves as very ordinary persons, with little of genius or special gifts to lift us from the commonplace. We know our own weakness. We know how incessantly we have failed to fulfil even our own homely personal duties as we wish to fulfil them, or to live up completely to the mere worldly standards we have set ourselves. It is no wonder, therefore, that we find it difficult to believe that we, being what we are, should be called to such service as the saints have laboured in, or that we should scarcely dare to trust a promise whose greatness is so disproportionate to what we have to give. We may not be particularly humble in our daily thought of ourselves, but even the smallest measure of humility seems to forbid such wild presumption as this appears.

But, paradoxical as it sounds, if we were wholly humble we should not fear to trust. It is the imperfection of our humility which is the barrier, as it is always the half truth which is the most misleading. Could we peceive that in ourselves we are nothing and can do nothing,

that as personalities we have no rights, but only debts, that all which comes to us, joy and pain, love and service and life itself, are all free gifts from the Lords of Life, then I think that in the marvel of that generosity we should lose thought of greater or less,—as in the infinite all inequalities of finiteness are leveled. But as it is, we think of what we receive as measured to our worth. So much we believe we have deserved, so much we believe we can, of ourselves, render in payment for what we ask. We think in terms of barter and exchange, and forget that the very coin in which we would pay was given us. We cannot barter with God, and He who gave us life can give us all things else. Yes, even the perfection of the Father in the Heavens. Is the one gift more marvellous than the other?

Humility is a power. He who has it may dare all things, accept all things, accomplish all things. For he works not with his own power, but by the power of the Master working in him.

So much for the view of the personal self. Let us try to see also from the standpoint of the soul. The soul is the true Self. You have but to realize that, to have all your doubts resolved. Must not the Father love the child? Is it strange that he should call him to himself or promise him his heritage? And this is the heritage of the soul, to know the Father and to serve him,—not in some dim and distant heaven, but here and now. For the Kingdom of Heaven is literally at hand, the inner world within the outer, and the life of the soul, eternal and immortal, is in the present as in the ages past and to come. You are the soul, your life drawn from the soul's life; your powers and your virtues but the deadened and muffled action of the soul's powers; your faults and vices but the deflection of these powers turned backward by the curve of self-will till they act against themselves. Dare, therefore, to be what you are. Dare to face and to accept the fact of your own greatness,—the mystery of Being. And dare to act upon your acceptance. Cease to identify yourself with the personality, with the mere outward husk of your life and the vacillating shadows of self-will. Claim the heritage that is yours,—not yours by reason of any personal merit, but yours through Him who brought your soul to birth, who fashioned you in His image, and who gave you of His own life that you might live. You may not belittle His gift. "By so doing you sin against the Higher Self."

Perhaps you see now why I wished to make this as clear as I could, before I asked you to formulate your own desire. Do not be content with small ambitions, but have the courage to desire greatly. The utmost heights to which your will can reach are less by far than those to which you are called, and to which the Master waits to lead you. Your desire is but the dim echo of his urging; your will but the acceptance of his. Look, therefore, into your own heart to find what that desire is. Deem

nothing too great to be attainable by reliance on his power, nothing too small to be the concern of his love. Measure what you find by no standard of greater or less, but test all things by taking them in thought to him. As you do so, as you look at your desires with the thought that you are showing them to the Master and that he is looking at them with you, something of his vision will illumine your own and you will find many transformations wrought. You will see as of vital moment much that before seemed trivial, and other things will lose their pompous self-importance and sink to insignificance; all will be purified, and through their greater purity you will see further into their depths.

I think that such a self-examination should be one of the first things that you should attempt, if for no other reason than to help you to gain the new perspective of which you rightly feel the need. Perspective is, after all, only the perception of the relation which the external universe bears to the action of the will. With each new element in the will there comes a new perspective, and for this to be clear we must be clearly conscious of the will, or element in the will, to which it has reference. Our view of life depends upon our purpose in life, and if our purpose be uncertain our view must be confused.

But of course perspective is only of importance as an aid to the fulfilment of our will, as a means for guiding it rightly into action, so that it is a reversal of emphasis to speak of seeking clearer consciousness of our desires in order to gain clearer perspective. It is for their own sakes that we must become conscious of them, and keep them consciously before us. A desire which is not remembered has small chance to be fulfilled, and it would be ludicrous, were it not for the pathos of its daily truth in all our lives, to set out upon a journey only to forget its purpose and its goal. We have need, therefore, to set our desires as definitely and concretely before us as we are able, to co-ordinate and synthesize them into a definite purpose, and to fix and hold our will to its fulfilment. It is necessary to do this not once but many times,—daily at first, then hourly, and, ultimately, from moment to moment,—that we may not forget and wander purposeless from our path.

Let me come back now to the desire, which, in the truest moment of your life you felt to be the deepest and the best: the desire for discipleship. Ask yourself what is involved in this desire, so that, seeing it in detail, you may set your will to its fulfilment.

What makes a man a disciple? To act as one. The answer is as simple as that. But it makes us see the importance of another question: How would a disciple act?

You, I know, are not one of those strange people who seem to think that discipleship, if possible at all, could only be possible in some very distant place and by the doing of very queer and spectacular things,—generally involving the sacrifice of all the other members of their families,

and the turning away from their most obvious duties and responsibilities. But I do not know how clearly you have asked yourself and answered the question I suggest. How would a disciple live the life that is given you to live? Picture this to yourself as vividly and in as much detail as you can. How would a disciple do your work? How would he act toward the members of your family were they his family? How would he sit, stand, speak? Would he disregard the "little things" of life, the little courtesies, the small attentions and kindnesses? Would he ever be too absorbed in self, too tired, or too busy to think of these and to fulfil them? What would be his attitude in little and in big, in each and every department of your life and circumstance? These are the questions whose answers are vital to your undertaking, for they contain the moulds which you are to fill by your will.

You see that, however difficult it may be to carry out, the principle is a very simple one. The disciple *becomes* a disciple, and is not made such, from without. In every process of "becoming," of growth or change, there are but three main things to be considered. The first is our goal. The second is where we now are. The third is how we may move from where we are to where we wish to be. You wish to know the Master and to serve him. That, let us say, is your goal. But in those terms it is too vague. To say you want to serve is like saying you want to do something. What do you want to do? You must answer that question before you can set about doing it. And so we must ask ourselves with regard to service. How do we want to serve? If we are wise we will not attempt to choose this or that service according to our own wish or whim. We realize that this would be a very limited offer, and we wish to give ourselves wholly; so probably we answer to ourselves that we wish to serve in whatever way we can, to fulfil the Master's will in any field or in any way that is open to us. Our question changes its form and becomes: What is the Master's will for me, and how may I accomplish it? For to do the Master's will is clearly the first step in becoming his disciple.

When we face this more definite form of our desire, and bring it, as it were, from the abstract to the concrete, we perceive that its fulfilment can depend in no way upon circumstances, but solely upon the way in which we meet and deal with circumstances. They can determine only the form of service, not whether we are to serve. So we cease to regard them as barriers, and begin to recognize them for what they are,—the special field appointed for our service. It is, I suppose, natural for us to think other fields would be much richer,—just as in picking wild flowers the richest clusters seem always on the other side of the road from where we are, yet when we cross there those which we have left again seem the more desirable. It may be natural, but it certainly is both unwise and untrue. If we cannot serve where we are we could serve nowhere else.

We must begin by acceptance, acceptance both of circumstances and of ourselves.

As I write this it seems to me that I have put it all too negatively. Can you not see the wonder of it? We do not have to wait to serve. The instant the will to do so is born in us that instant we can begin. Discipleship is a state of constant becoming, and we can begin to become, to transform ourselves and the world in which we live from the moment that the desire to do so is recognized. It does not matter where we are or what. Let us say we are at tea together, or in the most formal and banal of social gatherings. Is there not a way of service open to us at once,—a way of living in that moment as a disciple by fulfilling perfectly the duty of that moment? Would it be the Master's will for us that we should begin to preach to our fellow guests? Or to talk about our souls, or theirs, or the mysteries of the Kingdom of Heaven? We have but to formulate such questions to see their utter absurdity. Did Christ preach at the marriage in Cana in Galilee? Was he less the Master because the first miracle of his public ministry was to make a social function a success, to meet the needs of the occasion, and to contribute to the happiness of those about him in a way they could understand? In the same circumstances should not our aim be the same? Perhaps we think we have no social gifts. Then, more than ever, should we welcome this opportunity to gain them through conscious effort, knowing that they are powers which may be used in our discipleship,—which, sooner or later, must be used, as must all powers. Surely part of our ideal is charm,—the ability to put others at their ease, to interest them and to give them pleasure,—and our ideal is but our vision of the Master's will for us. There is no circumstance that does not carry with it a challenge to our ideal, revealing more of what it in fact demands of us, of what is, for his disciples, the Master's will. And therefore there is none which does not present the opportunity for service and for training.

So we begin our discipleship, our service and our "becoming," from where we are. Fixing our eyes upon our goal, the doing of the Master's will, we use each circumstance as it presents itself, not as a barrier to be overcome, but as the appointed means by which we are to win our way.

The same is true of our knowledge of the Master. We do not have to wait to know him, or to commune with him. Though our knowledge and our communion should deepen and grow clearer day by day as we advance, it may begin at once. There is no barrier. He is not in some distant heaven, but close at hand,—in the kingdom of heaven that is at hand,—and we have but to turn to him to find him. Does this seem a wild or merely metaphorical statement to you? I mean it quite literally and simply.

Think for a moment. What does it mean to know a man? It means first to know his will, to know his aims, his purposes, his likes

and his dislikes. Surely we are not without knowledge of the Master here. We have but to look into our own hearts to see what is loved by him and what is hated. The trouble is not that we do not know his aims, but that, too often, we do not share them, and turn away, lest, being compelled to face our knowledge of them, we should find them shame our own. Our life is drawn from him, and, so long as we live, something of him will live in us to be found whenever we will look.

I know very well that this will seem at first but a very unsatisfactory answer to your need. One cannot feed the heart on metaphysics. But this is more than metaphysics. It is the fact. Within you, in the voice of your conscience, in the aspiration of your will, in the movement of your desire and the inspiration of your mind, something of the Master lives. And the way to him, to all the fulness and richness and objectivity of personal intercourse with him which your heart craves, lies through clearer consciousness of this inner life, and a closer attuning of your personal self to it. Ask yourself again how it is that you come to know any man better than you did at first. Is it not by working with him, or by coming to share more completely some interest of his, so that there is established a common ground for intercourse? The Master is to be known by no other means.

Yes, I can hear you say, but what I want is really to know him, to be able to see and talk with him as with any friend, as the disciples of old walked and talked with him. It seems to me that you are right in wanting this, to want from the greatest of friends all that any friend can give. The universe has not changed in nineteen hundred years, and all that ever was possible is possible today. Knowledge, not "as in a glass darkly" but face to face, exists and is obtainable. Discipleship, in the fullest and most complete sense, is a present day possibility and fact. But these things are your goal. What I am concerned to point out to you is how much of them you already have, or may have for the taking and the recognizing.

Is it difficult for you to kneel down and "put yourself in the presence of the Master"? Do you find it hard to believe that he is actually there beside you and that you can speak to him and commune with him? Is the fact that you cannot see him, such a barrier? Consider further: suppose you did see him. Would that content you? You know that it would not, for it does not content us to see any friend, if "seeing" is all that results. What we want is a sharing of consciousness, a sense of closeness and of love, or the inspiration of high counsel, or the illumination and self-revelation which come in the presence of sympathetic understanding, though no word be spoken. And this does not depend upon seeing, but upon something far more vital, the attuning of heart and mood.

You will, I am sure, recognize this as within your own experience

in all personal intercourse. Again and again it must have happened to you to have sought some friend when you were nervous and depressed, and though you found her at home, and sat and talked with her, you felt all the time that you were not getting what you had come for,—that somehow she was not wholly there, that her spirit eluded yours, and gave you only the form and not the substance of the intercourse you craved. All this though you were quite certain of her sympathy and friendship, and knew that you were seeing her and talking with her, and that it was only the dissonance of your own mood, your mental and nervous preoccupation, which was the barrier between you. I am sure, too, that you have had the exactly opposite experience; that you have sat with your friend in silence and stillness, looking perhaps into a fire and not at all at her, and yet, though you neither saw nor heard her, you were keenly conscious of her nearness, and it seemed to you that moment by moment and breath by breath you were sharing each other's feeling and each other's thought.

Now it seems to me that such common experiences as these have much to teach us of our true desire in friendship, and of what true intercourse or communion means. It is a sharing of life and consciousness, not dependent upon physical sight, but upon an attunement of heart and mind and mood. Such attunement may be made quite consciously and purposefully. It is prayer. And when we have prayed, if we so desire and ask for it, we may remain with the Master, our thought, our feeling, our consciousness, all taking such forms as are induced by his presence and as reflect his own, so far as our hearts can reflect his. We do not have to wait for this. It is within our reach today.

Faithfully yours,

JOHN GERARD.

SHANKARACHARYA'S CATECHISM*

II

THE SIX TREASURES

What is Peace?
It is mastery over the mental-emotional nature.

MOLINOS, the Western mystic, whose *Spiritual Guide* we have chosen for comparison with the work of the Eastern Master, writes thus concerning this treasure:

"Know that although exterior solitude doth much assist for the obtaining of inner Peace, yet the Lord did not mean this, when He spake by His Prophet, *I will bring her into the wilderness, and speak comfortably unto her.* But He meant the inner solitude, which together with the other conduces to the obtaining of the precious Jewel of the Inner Peace. Inner solitude consists in the forgetting of all creatures, in detachment, in a perfect abnegation of all purpose, desire, thought and will. This is the true solitude, wherein the Soul reposes with a sweet and inward serenity, in the arms of the Highest Good."

Both the Eastern Master and the Western mystic, therefore, make the treasure of the inner Peace depend on that true detachment, which is the ceasing from self-indulgence, whether of body, mind or will, that true detachment which is one with acceptance.

This single principle of acceptance of the divine will, called in Arabic *Islam,* is the inspiring principle of one of the world's great religions; and, in spite of many deficiencies in other directions, it has kept the soul of that religion strong and vital for centuries, teaching its men to sacrifice by valor and endurance, its women to sacrifice by self-surrender.

All self-indulgence is a preferring of one's own will to the divine will, the will of the Master, in the particular event or moment we are concerned with. In essence, therefore, it is an impulse of disobedience, of rebellion. It must be overcome by submission to the divine will in that event or moment, acceptance of the divine will for that event or moment. This is not a passive but a supremely positive act, and its reward is the inner Peace.

That Peace will contain two things: a positive acceptance of the divine will, whereby, in the Western mystic's words, we rest in the arms of the Highest Good; and a continuous victory over one's own

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self-will, the rebellious and tumultuous motions of our own thoughts and feelings, the mastery of the mental-emotional nature.

What is Control?
It is mastery over the eyes and the other outward powers.

Molinos writes that, "to be truly solitary, the soul ought to forget all the creatures, and even herself; otherwise she will never be able to make any near approach to God. Many men leave and forsake all things, but they do not leave their own liking, their own will, and themselves; and hence the truly solitary ones are few. For if the Soul does not detach herself from her own appetite and desire, from her own will, from spiritual gifts, and from repose even in spiritual things, she never can attain to this high felicity of inner solitude."

Detachment, the conquest of self-will, comes first; from this comes inner Peace; in the serene stillness of that Peace, the soul can begin the complete training of the outer personality, the mastery of the powers of sense and the powers of action.

This does not mean that complete inner Peace must be won, before any attempt at control is made. On the contrary, the process is progressive: a first small victory, within the heart, over self-will, over our own wish; a first faint and fearful acceptance of the divine will. Then the measure of peace that flows into us, from the divine will. Then the effort of action, the exertion needed to give effect to the divine will, the exertion of obedience which will mean a certain mastery over the outer personality and its powers. This will open the way for a fresh battle, a new conflict and victory; each act of self-surrender opening the way to further self-mastery, the divine will progressively replacing self-will in us, as we seek and obey the wish of the Master, rather than our own wish.

What is Silence, Cessation?
It is bringing each power back into its own proper sphere.

We have tried to show elsewhere that the whole of our morbid psychical life, the complete battery of selfish and sensual tendencies that make up our "personal" selves, spring from transgression, from carrying some natural power beyond its proper sphere, using it not for work, but for self-indulgence. The two most obvious examples are the sensual habit by which we live to eat and drink, instead of eating to live; and the abuse of the powers of sex, turning them from the simple purpose of race-continuity to degrading indulgence and sterility. Both are expressions of one sin: the turning the God-given power of will in us from its proper use, the expression of the divine will, to its abuse, the service of self-will. This is the "original sin," which is the sin of our "first

parents," as these are symbolical of our former lives. Therefore we are really born in sin, and need to be redeemed. The divine will works our redemption, when we begin to obey.

Considered from without, this begins a long conflict, one sacrifice of our self-love and self-will opening the way to the next sacrifice; the withdrawal from one transgression making clear the need of withdrawal from another transgression; one battle opening the way for another battle.

But from within the whole process is constructive. The felling of forests without is answered by the building of the temple within, a building carried on in silence, in the field of the inner peace. The outer self may be conscious only of the pain of sacrifice and surrender, as, one after another, the ties of self-indulgence are broken; but there is another side to all this suffering, a side revealed in the inner world. What appears from without a process of destruction, reveals itself within as a process of growth. All the powers which had transgressed and gone astray, all the golden grains of divine energy which were being wasted in these transgressions, are now redeemed and turned to divine uses.

The impulse of self-indulgence is the cause and source of all psychosis, all "psychical" development, in the restricted sense. So self-surrender, the silencing of all impulses which do not obey the divine will, opens the way for the creative work of spiritual life.

What is Patience?

It is the power to endure heat and cold, pleasure and pain, and all that comes from without.

The essence of the teaching of Endurance is set forth in the *Bhagavad Gita* (II, 11-30):

"Thou hast grieved for those who need no grief, and thou speakest words of wisdom! The wise grieve neither for the dead nor for the living;

For never was I not, nor thou, nor these princes of men; nor shall we all ever cease to be, in the time to come.

So the lord of the body in the body here finds boyhood, youth and age, so is there the gaining of another body; the wise err not concerning this.

These things of matter, that bring us cold, heat, pleasure, pain, come and go again; they last not, therefore endure them, O Son of Bharata.

Whom these perturb not, equal in pain and pleasure, wise, he builds for immortality.

For the unreal there is no being, nor any end of being for the real; the truth as to these two is seen by those who behold reality.

But know that to be imperishable whereby all this is stretched forth; and none can cause the destruction of the everlasting.

These temporal bodies are declared to belong to the eternal lord of the body, imperishable, immeasurable; therefore fight, O son of Bharata!

He who sees him as slayer, or who thinks of him as slain, both understand not; he slays not nor is slain.

He is never born nor dies, nor will he, having being, evermore cease to be; unborn, eternal, immemorial, this Ancient is not slain when the body is slain. . . .

This lord of the body dwells ever immortal in the body of each, O son of Bharata; therefore, deign not to grieve, even for all beings!"

The same thought is expressed in *Light on the Path:*

"This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the Eternal. This giant weed cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought."

Trials must be endured, if the spiritual man is to come to consistency and strength. The power to endure them is to be gained by living in the eternal. Therefore this power comes after the inner Peace, which is the entrance into the eternal, there to abide forever.

Molinos writes of this same stage of the way: "So in the beginning, when God intends after an extraordinary manner, to guide the soul into the school of divine and loving knowledge of the internal law, He causes her to suffer darkness, and dryness, that He may bring her near to Himself because the divine Majesty knows very well, that it is not by the means of her own reasoning, or industry that a soul draws near to Him, and understands the divine precepts, but rather by silent and humble resignation.

"What most concerns thee, O redeemed soul, is Patience, and not to desist from prayer, though thou canst not enlarge in discursive thought. Walk with a firm Faith, and in a holy Silence, dying to thyself, to all thy natural efforts, because He that is and changeth not, neither can err, intends no thing but thy good. It is clear that he who is dying, must needs suffer; but how well is time employed, when the soul is dead, dumb, and resigned in the presence of God, there, without trouble or perplexity, to receive the Divine Influences.

"The senses are not capable of divine blessings; hence if thou wouldst be happy and wise: be silent and believe, suffer and have Patience, be confident and press on; it concerns thee far more to hold thy peace, and to let thy self be guided by the hand of God, than to enjoy all the goods of this world. And though it seem to thee, that thou

dost nothing at all, and art idle, being so dumb and resigned; yet the advantage is infinite."

What is the nature of Faith?
Faith is firm confidence in the Master and the sacred teaching.

Molinos writes thus:

"When the soul is already accustomed to reason concerning the mysteries, by the help of the imagination, and the use of corporeal images; being carried from one object to another, and from knowledge to knowledge (though with very little of that which she desires) and from these to the Creator; then God is wont to take that soul by the hand (if indeed He calls her not in the very beginning, leading her without reasoning through the way of pure Faith), and, causing the understanding to leave behind all considerations and reasonings, He draws her forward, and raises her out of this material and sensible state. Thus He causes her by means of a simple and obscure knowledge of Faith, to aspire only to her bridegroom upon the wings of love, so that in order to love Him, she has no need of the convictions and instructions of the understanding. . . .

"The more the Spirit ascends, the more it is detached from sensible objects. Many are the souls, who have arrived and do arrive at this gate; but few have passed or do pass it, for want of the experienced guide; or, if they have had, and actually have such, for want of true and complete submission.

"It may be objected that the will cannot love, but will remain idle if no clear conception be given to the understanding, it being an acknowledged maxim that that which is not known cannot be loved. To this I reply that although the understanding does not instinctively recognize certain images and conceptions by a discursive act or mental conclusion, it nevertheless apprehends and knows by a dim and comprehensive faith. And although this knowledge be very cloudy, vague and general, yet, being supernatural, it produces a far more clear and perfect cognition of God than any sensible or particular apprehension that can be formed in this life; since all corporeal and sensible images are immeasurably remote from God."

Faith is a power of the spiritual will. It springs up, because the adventurous soul, which has already passed through so many stirring experiences, is now ready to enter a new world, in which, indeed a part of its being already dwells. From that supernal part, and from the Master who stands above the soul, come the first stirrings of faith. If the soul is to enter the new world that lies open before it, it must respond with trust. It must be able to say, with Paul: "I was not disobedient unto the heavenly vision."

What is Onepointedness?
It is singleness of heart and thought.

The best description of this power is Paul's: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

"The way is not found," says *Light on the Path,* "by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. . . . The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes as his growth slowly develops his intelligence, to reach to the life beyond individuality."

This firm grasping of one's whole individuality, this pressing toward the mark, with every power of one's being, seeing in the divine relation the whole purpose of life and of all one's powers, is the true onepointedness, the real concentration.

What is the longing for liberation?
The ardent desire: "May Freedom be mine!"

The best description of this power is this: "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth."

The *Imitation* beautifully indicates the same effort of the soul:

"Others there are who, being illuminated in their understanding, and purged in their affection, do always pant after things eternal, are unwilling to hear of the things of this world, and serve the necessities of nature with grief; and these perceive what the Spirit of truth speaketh in them. For He teacheth them to despise earthly, and to love heavenly things; to neglect the world, and to desire heaven all the day and night."

CHARLES JOHNSTON.

(*To be continued*)

EARLY ENGLISH MYSTICS

II

ST. COLUMBA

St. Columba, or Columkill (Colum of the Churches), was born a quarter of a century after St. Patrick's death, and took back to Scotland the "good news" which Patrick had brought thence to the Irish. Columba was born an Irishman, a descendant of old Irish kings. He was a pupil of the Bards and several poems are accepted as his genuine compositions. He left Ireland in 563, built a monastery on Iona, and, a warrior, advanced the Christian standard among the Picts, who, since the withdrawal of the Romans, were lords of the land.

An authoritative life of St. Columba, in Latin, was written by a monk of Iona who was born twenty years after the founder's death. This monk became abbot of Iona in 679, and was the ninth in order after Columba. He was himself Irish by birth and descent, and was canonized—St. Adamnan. He is thought to have written his founder's life about 695. The book has been many times edited and translated. Adamnan makes three divisions. In the first, he narrates several incidents which illustrate Columba's power to foretell events. In the second he records Columba's miraculous deeds; and in the third, he describes the celestial sights that were seen by Columba, and that others saw around him.

Columkill's father and mother were both descendants of kings. His father was a grandson of King Nial, a famous warrior. And Nial's fighting blood flowed in his great grandson's veins. It was a fight, a battle resulting from a personal quarrel, and the large number of slain, that filled Columba with remorse and drove him forth an exile to Scotland. And he had part in contentions and disputes many times afterward. Adamnan uses the name "warrior of Christ" for Columba and his disciples: that description recalls the old word applied to Polycarp and early students of the "Way," namely "athletes." It was St. Paul's figure of those who strive in the games, that suggested, perhaps, the gymnastic name for the early Christians.

Early in youth Columba was in training with one of the Irish Bards, those who have been mentioned as receiving friendly treatment from Patrick. Patrick found that the pupils of these Bards, saturated with the poetry and folk lore of archaic Ireland, were by no means badly fitted for receiving instruction in the Wisdom of the Cross. And he accepted them, as has been already said, for postulants. Columba never turned his back upon poetry as a thing hostile to religion, as Justin

Martyr and Augustine are reported to have repudiated their first teacher, Plato. When his priest's and monk's career were chosen, he offered up his poetry at the altar along with his zeal and his vigor.

Delightful would it be to me to be in Uchd Ailiun
On the pinnacle of a rock,
That I might often see
The face of the ocean;
That I might see its heaving waves
Over the wide ocean,
When they chant music to their father
Upon the world's course;
That I might see its level sparkling strand,
It would be no cause of sorrow;
That I might hear the song of the wonderful birds,
Source of happiness;
That I might hear the thunder of the crowding waves
Upon the rocks;
That I might hear the roar by the side of the church
Of the surrounding sea;
That I might see its noble flocks
Over the watery ocean;
That I might see the sea monsters,
The greatest of all wonders;
That I might see its ebb and flood
In their career;
That contrition might come upon my heart
Upon looking at her;
That I might bewail my evils all,
Though it were difficult to compute them;
That I might bless the Lord
Who conserves all,
Heaven with its countless bright orders,
Land, strand, and flood.

Columba had his training in several of the monastic schools that were founded immediately after the mission of St. Patrick, and that became renowned before the middle of the century. The renown of these schools continued through several centuries, and in the ninth century we shall find that it was in these Irish schools that Charlemagne found the scholars whom he charged with the responsibility of reviving learning on the continent—notably Alcuin and John Scotus Erigena. The monks who after Patrick's death formed these spiritual groups, Enda of Aran, the two Finians (Finian of Clonard and Finian of Moville), Brendan, etc., trace their discipleship back to the same three teachers in

France who moulded St. Patrick. But these sixth century saints are a step further removed; they connect with France through Wales—through the Welsh disciples of St. Martin and St. Germain. Mention has already been made of Ninian and the *Candida Casa* which he built in Galloway in 397 and dedicated to St. Martin. That monastery became a centre for aspirants from the north of Ireland, as St. David's for aspirants from the south. One of the abbots who succeeded Ninian joined St. Patrick in his labors for Ireland. The connection thus made between Ireland and *Candida Casa* was not broken. Perhaps the greatest of those who were trained in that British monastery of St. Martin was Enda—St. Enda whose life on the island of Aran so strikingly resembles the life at Lerins, and who forms another link between Iona and Patmos. Enda was a wild warrior, son of a minor King. His sister had been converted by Patrick's preaching and had made the monastic vow, gathering around her a small band of novices and nuns. Enda, returning victorious from the defeat of some rival clan, passed his sister's undefended retreat, and demanded the surrender of one of her novices. But his flush of victory and madness was checked and awed by his sister's moral power, and he ended by asking her of the "Way." She counselled study in Ninian's monastery. On his return to Ireland, after years of discipline, Enda sought some desert spot where he might continue the study of the interior life, and pass it on to disciples. He was led to the West, to a barren Atlantic island, and obtained from a relative, a King, the grant of this island—Aran More, for his group. The learned and Most Reverend Archbishop of Tuam has carefully and lovingly visited the holy islands of Ireland and gives an interesting account of his observations. Aran More is so barren that soil has to be carried in pails from one boggy section and spread over the rocks on which scant supplies of food are raised. This barren rocky island, the Archbishop says, is most picturesque in its league-long prospect upon the Atlantic. It is full of great fortress-like remains that ante-date history, and the Archbishop's opinion is that these forts were built by some of the prehistoric peoples of Ireland—a very powerful race of warriors, he says they must have been—against invaders who were pushing them oceanward. Similar remains, he says, are found in other countries all along the Atlantic coast down to Spain—(On account of the proximity of these ruins to the Atlantic Ocean, some writers suggest Atlanteans as a name for their unknown builders). The largest of these fortresses in Aran is built on the edge of a cliff that rises perpendicularly three hundred feet from the ocean. In that remote fortress of an earlier race, St. Enda made his cell and his church, and gathered sons around him. And thither came all the saints of Ireland—rather aspirants who sought the path of sanctity. Among these came Columba and "learned from Enda's

lips the virtues of a true monk, as practised by the saints and fathers of the desert."

A second Abbot who received training at Ninian's monastery was Finian, founder of the group at Moville. Born some time before 500, Finian went as a boy to be trained by Mochæ, who was one of Patrick's earliest converts. Very shortly after his conversion, Mochæ had settled with St. Patrick's blessing on a little river island, and soon had a group of students around him. There were very friendly relations between Mochæ's group and the monks of *Candida Casa;* and during Finian's years of study, some of the monks from Britain came to visit Mochæ to learn from him. When they returned to Galloway, Mochæ advised Finian to accompany them. Finian built his cell at Moville in 540, and around him, as around all the saints we are considering, a celebrated group formed. The report of his wisdom and sanctity drew bishops from their dioceses. In his school, Columba passed several years of training.

The other men who will be mentioned as founders of spiritual groups that became renowned, received their training from teachers in South Wales. These Welsh teachers were disciples of the French abbots, in whose groups St. Patrick learned the meaning of the religious life; their names are St. Dubricius, St. David, and St. Gildas. Dubricius, a contemporary of Patrick, was ordained by St. Germain during the visit to Britain in the interest of orthodoxy against the Pelagians. Dubricius became the head of a group of students at Llancarvan. The second Welsh abbot to whom many aspirants from the south of Ireland resorted was St. David. St. David, likewise, is in the spiritual line of St. Germain. A third Welsh abbot was Gildas, who went down to Marseilles to the monastery founded by Cassian, and brought thence many Greek manuscripts. It is said that these Welsh Abbots had a Greek Liturgy, and that when Brendan from Ireland visited Wales, and was asked to celebrate the mysteries, he was astounded to find his Service Book written in an unknown language. But by fervent prayer he was enabled to proceed with the sacred office as if the words were the familiar Latin. Finian of Clonard is the greatest of the Irish saints who were trained in Wales. He remained under a single priest in Ireland until his thirtieth year, when he crossed over to St. David. There he seems to have spent twenty years, returning to Ireland, and building his own cell in 520, when he was fifty years old. The Reverend Archbishop who has already been quoted says that the saints of Ireland passed their novitiate with Enda in Aran, but that Clonard, where Finian prayed, was their college. Like Aran More and the spots where other holy men built their cells, Clonard was a wilderness. There seems to have been no thought at all of a settlement in the minds of these men. They chose remote, barren spots, where they might with some measure of freedom

continue the study of interior living. Finian went quite alone to the barrenness of Clonard without a single friend. But the aspirations of other men paved a way to his cell. Saints as all these early heroes were, Finian of Clonard seems to have reached a higher degree of holiness, for he became known as the "Tutor of the Saints." Twelve of the great saints of Ireland were trained in his group. His peculiar gift seems to have been the imparting of wisdom through the study of Scripture. But it is difficult for us with our superficial notions of schools and study to understand Finian's method. "School" and "study" mean to us intellectual effort. Whereas Finian's method of teaching Scripture was through contemplation of the Crucifix.

Columba was a member of every group that has been mentioned. He was with St. Enda in Aran More, and also with Finian of Moville, and the greater Finian of Clonard. He seems to have drawn into himself some portion of what was heroic and lovely in all his teachers, and thus to have become the typical Saint of Ireland. Patrick, the great Apostle, was not an Irishman.

An incident in Columba's life at Clonard is very closely associated with his apostleship to Scotland. The tradition is that Columba asked the Abbot where he should build his cell, and was answered "At the Church door." Afterward the Abbot found that Columba had made his cell some distance away, and reproved him for disobedience. "But this is where the Church door will be," Columba replied. A certain aggressiveness shown in this incident leads to a more serious altercation later. Finian owned a precious Latin manuscript of the Psalms, richly and finely illuminated. Columba was an illuminator himself, and ardently admired the treasure of the monastery. He so passionately desired to have such an exquisite work of art for himself, that he got possession of the manuscript and furtively copied it. The labor must have been arduous. And his burning enthusiasm and admiration win one's sympathy. It is difficult to see any dishonesty in the procedure. And a penance for the furtive hours of work would seem sufficient. But the Abbot discovered Columba's copy of the precious Psalter, and claimed it as his own property. Columba would not give it up. An appeal was made for judgment, and this decision was given: "Unto every cow her calf; unto every book its copy." Columba could not brook the injustice of the decision, communicated his wrongs to his clan, and hostilities resulted. His aggressiveness and resentment may seem out of place. They certainly did not smother the fire of his devotion. There is a story about him fleeing through the hills to his clansmen, singing as he goes, mingling the old religion with the new.

Alone am I on the mountain:
I adore not the voice of the birds,
Nor chance, nor the love of son or wife,
My Druid is Christ the Son of God.

The battle that at last was fought between the two factions was a victory for Columba's clan. But the bloodshed filled him with remorse. And he seems to have accepted as just a sentence of banishment passed on him. He sailed away with twelve companions to *Alba* (Britain) to win as many souls for Christ as he had destroyed lives in battle. A poet, an artist, a scholar, and a royal scion, he goes to exile in the wilderness.

Many of the verses that express his sorrow and regret over the departure from Ireland have been preserved and are felicitously translated. Of course it is possible that the translator may have used Columkill's verses to express a real and deeper nostalgia of his own. But the genuineness of rhythm and feeling—whosoever they are—are unmistakable.

> We are rounding Moy-n-Clurg, we sleep by its head and
> We plunge through the Foyle,
> Whose swans could enchant with their music the dead and
> Make pleasure of toil. . . .
> Oh, Erin, were wealth my desire, what a wealth were
> To gain far from thee,
> In the land of the stranger, but there even health were
> A sickness to me!
> Alas for the voyage, oh high King of Heaven,
> Enjoined upon me,
> For that I on the red plain of bloody Cooldrevin
> Was present to see.
> How happy the son is of Dima; no sorrow
> For him is designed,
> He is having this hour, round his own Kill in Durrow,
> The wish of his mind.
> The sound of the wind in the elms, like the strings of
> A harp being played,
> The note of the blackbird that claps with the wings of
> Delight in the glade,
> With him in Ros-grenca the cattle are lowing
> At earliest dawn,
> On the brink of the summer the pigeons are cooing
> And doves on the lawn. . . .

In a very recent book of Irish verse, there is a song of longing by another exile for the home tree and folk. Fifteen hundred years separate the poets. But the same magic of rhythm beats in their verse. Both have gotten away from the self-annulling noises crossed and confused by human thoughts and emotions, and have come through to the deep music which Carlyle knew to be at the heart of everything.

Oh tell me, will I ever win to Ireland again,
Astore! from the far North-West?
Have we given all the rainbows, an' green woods an' rain,
For the suns an' the snows o' the West?
"Them that goes to Ireland must thravel night an' day,
An' them that goes to Ireland must sail across the say,
For the len'th of here to Ireland is half the world away—
An' you'll lave your heart behind you in the West.
Set your face for Ireland,
Kiss your friends in Ireland,
But lave your heart behind you in the West." *

At the age of forty-two, in the year 563, Columba and his followers sailed to the north-east, to Alba. They reached a haven too soon, quickly leaving behind "the salt main on which the sea-gulls cry."

How swiftly we travel; there is a grey eye
Looks back upon Erin, but it no more
Shall see while the stars shall endure in the sky,
Her women, her men, or her stainless shore. . . .

Small huts of wood on a court and a Church constituted the monastery. And as at Lerins, the life was perpetual prayer and discipline. "There was never an hour's idleness on the island," St. Adamnan says. It seems bleak, that rock island in the Atlantic—harsh, almost, as the later Scotch covenanters—without the Catholic grace that makes austerity charm. But there is gentleness and urbanity on that bare rock, as well as at Assisi and Siena. One of the wooden huts is for the stranger who may come as guest and remain as postulant. One would think that the little band had a fair degree of certainty for freedom from interruptions. But the aspiration of the Abbot and his disciples was sincere, and secured them from the false Paradise of smooth and easy days. Hardly does the little band resolve to enter upon a more strict seclusion and fast for the purpose of getting firmer control of the subtle lower nature, than an unwelcome voice comes "shouting across the straight"—the mile of water that separates island from mainland. Immediately the retreat has to be deferred, and one of the monks rows over to the shore to fetch the stranger who may come truly "seeking" as George Fox would say. And the fast, well planned to mortify the impetuous and rebellious self-will, must be relaxed, as courtesy will not permit the stranger to be included, an involuntary participant of their austerities, nor to be uncomfortably solitary in his indulgence. It is not difficult to imagine the Abbot's humor as he secretly smiles at the grumbling of

* Songs of the Glens of Antrim; by Moira O'Neill.

his disciples because of the worldly-minded who retard their progress; and there come to mind some words that Mr. Judge is reported to have said, to the effect that interruptions, cheerfully accepted, are more disciplinary than much fasting. The dangers of the sea and the ocean storms gave more frequent opportunities at Iona for kindness—especially to animals, than a milder clime offers. There are scenes with birds and beasts as sweet and picturesque as St. Francis's sermon to the birds. One day the Abbot sent a brother to watch on the rock for a guest that would arrive from Ireland—a crane, beaten and bewildered by the winds. Just at the hour the Abbot had named, the forlorn creature flutters down at the water's edge to die. The obedient monk gently lifts the Irish guest and carries it to shelter in one of the huts where for three days the brothers soothe and cherish it. The food and rest revive the bird, and on the third day, the exiled band carry it down to the water again. There the Abbot blesses it, it rises on firm wings and flies in quiet weather to their home—Ireland.

Very sweet, too, is the Abbot's solicitude for his sons—wistful as a father for very young children.

> "Once, as the Brethren after harvest work, returning to the monastery in the evening and arriving at that place which is called in Scotic (Irish) Cuuleiline, which place is said to be midway between the western plain of the Island of Iona and our monastery, they seemed each one to feel within himself something wonderful and unusual, which, however, they dared not speak of the one to the other. And so for some days, in the same place and at the same evening hour, they perceived it. But in those days St. Baithene was the superintendent of labours among them, and one day he spoke thus to them saying, 'Now, Brothers, if ye unexpectedly experience anything unusual and wonderful in this place, half-way between the harvest field and the monastery, ye ought to declare it, each one of you.'
>
> "Then one of them, a senior, says: 'According to thy order I will tell thee what has been shown to me in this place; for in these days past, and even now, I perceive some fragrance of a marvellous odour, as if that of all flowers collected into one; and also a certain burning as of fire, not painful, but as it were soothing; and, besides, a certain unaccustomed and incomparable joy spread abroad in my heart, which of a sudden consoles me in a wonderful way, and so greatly gladdens me that I can remember sadness no more, labour no more. Aye! and the load, albeit heavy, which I am carrying on my back from this place until we come to the monastery, is so much lightened, how I know not, that I do not feel that I am bearing any burden.'

"What more shall I say? So all the harvest workers one by one declare, each one for himself, that they had felt exactly as this one of them who had first spoken, and one and all together on bended knees besought St. Baithene that he would let them know, ignorant as they were, the cause and origin of that wondrous consolation which he himself felt just as the rest perceived it. To whom, thereupon, he gave this answer saying: 'Ye know that our senior, Columba, mindful of our toil, thinks anxiously about us and grieves that we come to him so late; and by reason that he comes not in body to meet us, his spirit meets our steps, and that it is which so much consoles and makes us glad. And hearing these words, still kneeling, with great joy and with hands spread out to heaven, they venerate Christ in the holy and blessed man.'"

When the monastic life had been established, the Abbot and his sons began their courageous journeys among the islands and on the mainland, to bring to the "world" the knowledge of the "Kingdom," and to draw from the crowds who in some measure responded to the preaching, the few valiant souls who would bravely buckle on the armor of light and become veritable soldiers of the Cross. In 565, the Abbot in person brought Brude, King of the Picts, to a profession of faith. Through that royal adherence, open opposition became less violent. And it is said that Columba's followers preached even in Iceland. Gradually Columba's power made itself felt as power and men turned to him for counsel in matters of rule as well as of faith. He seems to have chosen the King for one province. And it was the Abbot, not a Bishop who consecrated the King. Columba went back to Ireland to confer upon matters of Church and State, but returned to his island monastery as his altar. Iona, not Ireland, is his life's centre. He died there surrounded by his sons in 596, leaving them to extend southward through England the work he had begun in Scotland. St. Adamnan records very simply the last days.

"The Saint enters the church for the vesper mass of the vigil of the Lord's Day, and as soon as this is over, he returns to his cell and sits up throughout the night on his bed, where he had the bare rock for pallet and a stone for a pillow, which to this day stands by his grave as his monumental pillar. And so, there sitting up, he gives his last commands to the Brethren, his attendant alone hearing them, saying: 'These my last words I commend to you, O my sons, that ye have mutual and unfeigned charity among yourselves, with peace: and if, according to the example of the holy Fathers, ye shall observe this, God, the Comforter of the good, will help you; and I, abiding with Him, will intercede for you; and not only will the necessaries of this present life be sufficiently supplied by Him, but

the reward of the good things of Eternity, prepared for those who keep His Divine commandments, shall also be bestowed.'

"Thus far, told in brief narrative, are put down the last words of our venerable patron as he was passing away from this weary pilgrimage to the heavenly country.

"After which, as the happy last hour gradually approached, the Saint was silent. Then when the bell began to toll at midnight, rising in haste he goes to the church, and running faster than the others he enters it alone, and on bended knees falls down in prayer at the altar. At the same moment Diormit, his attendant, who followed more slowly, sees from a distance the whole church filled within with Angelic light round about the Saint. And as he drew near to the door, the same light which he had seen suddenly withdrew, and this light a few others of the Brethren who stood afar off also saw. Diormit, therefore, entering the church, moans out with mournful voice: 'Where art thou, Father?' And as the lights of the Brethren had not yet been brought in, groping his way in the dark he finds the Saint lying before the altar, and raising him up a little and sitting down by him he lays the holy head on his bosom. And meanwhile the community of monks, running up with lights, began to weep at the sight of their dying Father. And as we have learned from some who were there present, the Saint, his soul not yet departing, with open eyes upturned, looked round about on either side with wonderful cheerfulness and joy of countenance on seeing the holy Angels coming to meet him, Diormit then lifts up the holy right hand of the Saint that he may bless the choir of monks. But the venerable Father himself at the same time moved his hand as much as he was able, so that what was impossible to him to do with his voice at his soul's departure he might still do by the movement of his hand, namely, give his blessing to the Brethren. And after thus signifying his holy benediction, immediately breathed forth his spirit. And it having left the tabernacle of the body, the face remained so ruddy and wonderfully gladdened by the vision of the Angels that it seemed not to be that of one dead, but of one living and sleeping. Meanwhile, the whole church resounded with sorrowful wailings."

Adamnan's *Life of Columkill* narrates many marvellous and miraculous deeds and sights in which the saint is concerned. Bede, later, gives account of similar marvels that happened around the priests and monks of early England. A certain remoteness of these saints, and a certain opinion of the modern world as to the credulity of the early ages, has brought it about that for a long time these visions have been laughed at: "Hysteria," "the morbid product of monasticism," etc. Yet it is

difficult to see wherein a warrior like Columkill is morbid. Any one who is not determined against "visions" will have no difficulty in recognising that sanity and not hysteria is the foundation of the experience now narrated.

> "At another time, when the holy man was dwelling in the isle of Hinba (Eilean-na-Naoimh), the grace of holy inspiration was marvellously poured forth and abode upon him in an abundant and incomparable manner for three days, so that he remained three days and as many nights, neither eating nor drinking, within the house which was locked and filled with celestial brightness, and he would allow no one to approach him. And from this same house rays of intense brilliancy were seen at night bursting from the chinks of the doors and the keyholes. And certain hymns which had not been heard before were heard being sung by him. But he himself, as he afterward declared in the presence of a very few persons, saw openly manifested many secrets hidden since the beginning of the world. And some obscure and most difficult passages of the Sacred Scriptures became plain and clearer than the light to the eyes of his most pure heart."

It is interesting, and perhaps it will lend deeper conviction, to place beside that chapter of Adamnan's, a passage from George Fox's Journal. George Fox was of a most robust type: anything less than iron would have broken under the brutal persecution he suffered, and it is not easy to connect morbidness with such stalwart physical health. Then Fox is very near to us, so that the objections "monkish superstition," "deliberate falsehood," etc., are unreasonable when urged against his narrative. The experience Fox records in his journal occurred about 1670, when he was forty-six years old.

> "As I was walking down a hill, a great weight and oppression fell upon my spirit. I got on my horse again, but the weight remained so that I was hardly able to ride.
>
> "At length we came to Rochester, but I was much spent, being so extremely laden and burthened with the world's spirits, that my life was oppressed under them. I got with difficulty to Gravesend, and lay at an inn there; but could hardly either eat or sleep. . . . . Here I lay, exceeding weak, and at last lost both hearing and sight. Several friends came to me from London: and I told them that I should be a sign to such as would not see, and such as would not hear the Truth.
>
> "In this condition I continued some time. Several came about me; and though I could not see their persons, I felt and discerned their spirits, who were honest-hearted, and who were not. Divers friends

came to see me, and would have given me medicines, but I was not to meddle with any; for I was sensible I had a travail to go through; and therefore desired none but solid, weighty Friends might be about me.

"Whilst I was under this spiritual suffering the state of the New Jerusalem which comes down out of heaven was opened to me; which some carnal-minded people had looked upon to be like an outward city dropped out of the elements. I saw the beauty and glory of it, the length, the breadth, and the height thereof, all in complete proportion. I saw that all who are within the Light of Christ, and in His faith, of which He is the author; and in the Spirit, the Holy Ghost, which Christ and the holy prophets and apostles were in; and within the grace, and truth, and power of God, which are the walls of the city;—I saw that such are within the city, are members of it, and have right to eat of the Tree of Life, which yields her fruit every month, and whose leaves are for the healing of the nations.

"Many things more did I see concerning the heavenly city, the New Jerusalem, which are hard to be uttered, and would be hard to be received. But, in short, this holy city is within the Light, and all that are within the Light, are within the city; the gates whereof stand open all the day (for there is no night there), that all may come in."

The year of Columkill's death, 596, is the date of Augustine's (the minor) landing at Thanet. When Augustine proceeded to Canterbury and assembled his company for worship, they gathered in a little church that bore the name of St. Martin of Tours; so the first period of British Christianity quite naturally connects with the second. And while the missionaries of Augustine were working from the south upward, the island monastery of Columba was sending down into England its monks who made a second Iona at Lindisfarne. Of this second period, the Venerable Bede is the historian. We shall consider it as the venerable historian records it in his celebrated and beautiful *Ecclesiastical History*.

SPENSER MONTAGUE.

LIGHT AND SOUND*

"THEOSOPHY throws its light into everything," is a favourite saying of mine.

If that be true, then everything must let itself fit into Theosophy, and it is from this latter point of view that I read newspapers, essays, books, etc., which are not written by so-called theosophical writers.

As far as I know Blavatsky wrote *The Secret Doctrine* for just such a reason. The thoughts and teaching expressed in it shall serve to help us grope our way through Life and at every new discovery made by our science to seek a connection which is consonant with the doctrine of the East.

An article entitled "Die Kunst der Töne und der Farben" (The Art of Sounds and Colour), by Dr. Alfred Schüz which appeared in 1910 in the October number of the *Neuen Musikzeitung* fascinated me greatly on account of the above-named reasons. In it the writer tried to prove a connection between the two arts of Music and Painting. He says for example, that a picture is often metaphorically termed a Symphony of Colour, an orchestral composition a Tone or Musical picture (*Tongemälde*), that one hears a musician speak of colour of the tone (*timbre*) musical colour, while the artist uses the expressions Tones of colouration-hue, harmony of colours, etc., and argues that the mind vividly suspecting a hidden relationship throws a bridge across the apparent chasm between Painting and Music. He continues:

"We do not wonder any more now-a-days how one can dare to create a suitable picture for certain music—a Beethoven Sonata for example,—or corresponding music for a picture. The artist Moritz von Schwind has given an ingenious illustration of Beethoven's Fantasia for the Piano, opus 80. In Düsseldorf the Pastoral Symphony has been performed with limelight pictures of landscapes. Schumann's Kinderscenen can be had illustrated by A. Zick, with poetry composed by A. Träger. Fr. Liszt has tried to reproduce Kaulbach's magnificent masterpiece 'Die Hunnenschlacht' in music by means of a Symphonic poem and Kaulbach writes of it: 'Your original and clever thought of giving a musical and poetical form to the historical picture in the Berlin Museum has affected me deeply. The representation of this powerful subject in poetry, music, and picture must form a most harmonious and mutually perfect work. It must resound and shine throughout all lands.' It may be that this kind of characteristic music has a future before it."

It is also interesting with respect to the physical aspect to draw

* Translated from *Die Theosophisches Leben.*

attention to the point of contact between Sound and Light, Tone and Colour, Music and Painting, to which new discoveries always give rise. I have already formerly spoken of singing light and photographed sound in these pages. The subject then was a discovery of Dr. Simons', in consequence of which a musical composition can be transformed into a visible picture and this again turned into music. It has further been discovered that an intermittent ray of light falling on a caoutchouc disc produces a musical sound. As a result of this discovery, three such intermittent rays of light the vibrations of which corresponded to the key note its third and fifth, were thrown on the disc at the same moment, whereupon the latter sounded a complete and perfect triad. So then the bridge between that perceived by the eye and heard by the ear, between Light and Sound, and the possibility of turning impressions of light and finally also colours into sound has been proved. If such experiments should not lead to further practical results, they show at any rate, how right musical imagination is, if it can translate all kinds of impressions into sound. The relationship between sound and colour is already given in the principle that the pitch depends on the number of vibrations of the body from which the sound comes; the perception of colour on the number of the vibrations of the luminiferous ether, and the scale of sound corresponds to the scale of colours of the Spectrum, in which violet has the lowest number of vibrations and deep red the most; which latter as the colour most quickly perceived, strains the eye more than any other, as the ear is most strained by the highest tones (while green which is very restful to the eye lies in the centre of the Spectrum, even as the middle notes or tones are the most agreeable to the ear). The fact that there are people who never hear a musical note without at once perceiving a colour (in the case of instruments around the object which emits the sound, and by singers around and over their heads), whereby the colour becomes deeper as the tone increases in sound, also points strongly to this relationship.

Now just this last observation of seeing a colour when one hears a tone or musical sound would at once be met with ridicule if expressed by a theosophist. People exclaim instantly, that is pure imagination, gullibility, an unhealthy frame of mind. I am exceedingly glad to find it expressed by a professed scholar founded on scientific proofs.

It is also interesting to compare a few lines from the *Buch der Kindheit,* by Ludwig Ganghofer. In the sketch of his own life he writes as follows:

"When the organist conducted the mass in the church, played the organ, and let the lovely sounds float down from his invisible place in the choir on us kneeling boys, a dreamy, curious feeling which I cannot explain, came over me. And when he improvised on the organ in varied strains, the whole church became one deep uniform colour.

Everything looked either red, or yellow as ripe corn, or beautiful blue. This vision of colour only lasted a few seconds and then again disappeared. I generally saw only one colour, and when that disappeared everything assumed its former appearance. But sometimes, if the strain changed very quickly while I had one colour before my eyes it also changed just as rapidly into another which was deeper and brighter than the first. It was so unutterably beautiful that a feeling of awe and joy always went through me. In later years this colour effect caused by the deep impression made on me by good music grew stronger. I have not been able, until now, to associate any legitimate reason for this phenomenon. But there are several musical works which always bring a vision of colour before my eyes. If I hear Wagner's Rheingold an instant comes in which the entire scenery and stage are flooded for several seconds with a bright-golden yellow. If I play the I Trio by Haydn with my children, towards the end of the first movement the music becomes a pale red-violet, which is at once transformed into deep steel-blue when we begin to play the Adagio Cantabile. In the Allegro non troppo of Brahm's Symphony in C minor, which I have only heard two or three times I always saw the same bright scarlet, and once in this colour a vision of a broad distant sky across which fiery scarlet clouds were stretched and gliding over them the figure of a woman clad in deeper red. All music, which expresses passion or deep feeling, raises pictures or visions before my eyes which I see, while for seconds and minutes I do not hear the music. The works of Beethoven and Schumann cause these impressions of colour and scenes most often and most clearly. Formerly Wagner's music did the same—but during the last five years or so it is no longer the case, the effect of the music of creating pictures has almost disappeared." (Page *224*.)

It would be very interesting if it were possible to find by means of experiments the laws which Ganghofer sought and thereby prove that this is not due to a vivid imagination, or unhealthy state of mind, but that the effect of a natural power on a physical plane has to be taken into consideration which can only be subjectively perceived through organs the development of which would bring about the progressive evolution. The composer Robert Franz offers another example. It is said he often used peculiar expressions when conducting, for example: "This part must be played more sulphur coloured!" One should rather ask oneself what vibration of thought is connected with sulphur yellow? It seems that with Franz it was sensitiveness, to cover interpretation! Who is then peculiar, the one who sees or the blind?

I was very delighted during a stay in Berlin, in September, when I saw the announcement in a newspaper of a lecture with lime-light pictures and numerous experiments to be given at the observatory at Trep-

tow by Professor W. Pauck. He called it "Sichtbare Töne—tönendes Licht," "Visible Sound (music)—Sounding (musical) Light."

> "1. Some important laws of oscillation in experimental representations—The making of a curve of sound (*Tonkurve*) visible with the help of Professor Dr. J. Martin and O. Leppin's Schallkurvenapparatus—Warmth or colour of the tone and harmonics—Practical meaning of visible curves of sound.
>
> "2. Photophonic tests by help of Selenium cells—Transmitting the sound to luminous brushes (luminous telephony)—Speaking and Singing Arc Rays—(*die singende und sprechende Bogenflamme*), (Simon) and their importance on luminous telephony—The sounding voltaic arc (*Der tönende Lichtbogen*) (Dudell)—The problem of the photographic Phonograph and its solutions up to the present day."

Of the many highly interesting things given in the programme of this lecture space does not permit me to mention more than a little which caused me particular reflection.

At first "the sounding Voltaic Arc" by Dudell. A current of electric light was shut in an arc lamp, the heat produced by the alternating current caused a change in the volume of the air causing it to oscillate and thereby produced a clear ringing sound. It was then said that if the current of light should be increased the alternating current would accordingly increase in warmth and the tone would be raised. It was done and instead of the expected higher tone only silence ensued—"Apparent failure of the experiment," said the lecturer, "but the current was too strong, the tone consequently too rapid for the human ear to catch." He regulated the current of light, making it weaker, and the lamp sang a higher tone than before.

It made me again think our physical ears are not able to perceive every sound around us, as we have neither the strength nor power, but there is no need that it should be a reason for mockery if someone says that he perceives more than another without it being scientifically proved, because it is only subjective and the laws for this have not yet been discovered. This may also be no reason for conceit in the person in question, it would be distinctly dangerous if such a thing led to vanity or ambition.

Dr. Pauck had to shorten his lecture a little on account of the time limit, consequently the Singing and Speaking arc ray of Professor Simon, mentioned also by Dr. Schüz could not be shown. It was, however, exhibited in the Reichspostmuseum in Berlin and I went there in order to see it. It is again light and heat which produce this phenomenon. It happened as follows: We were shown up to the third story and after

the arc lamp was lighted, we were told that someone in the cellar would sing into the circuit of a microphone in which the electric voltaic arc was shut. We very soon heard the lamp distinctly singing a popular song. The light was switched off for a few seconds, so that we could convince ourselves that we did not hear the melody through a telephone, now there was not a tone of the song to be heard. As soon as the light was switched on again the lamp once more began to sing, but naturally left out the bars which had been sung while the light had been switched off and which we consequently did not hear. After the melody came to an end they telephoned to the cellar and said that we had heard very well and thanked the singer, whereupon the lamp instantly, clearly said, "Bitte, bitte" (don't mention it). We all laughed, it sounded so strange and was at the same time so wonderful. And just the wonder of it I could not forget, it turned my thoughts into another channel, which finally took entire possession of my mind. I said to myself:

If this power which we call Electricity can produce tones through its light and heat by means of an apparatus which are perceptible as light and sound on a physical plane, what would this power be called in the sense of unity on a spiritual plane, what apparatus would it use there? I could not help meditating on it and came to the conclusion that man himself must be such an apparatus, and that this power in a spiritual form through its light, *i. e.,* through perception and knowledge, and through its heat, *i. e.,* devotion and thankfulness must produce sounds, *i .e.,* Speech or Communication. It is not difficult to find passages in our spiritual writings which allow it to be regarded in this light.

In the case of all physical experiments it is said that they can only succeed if the apparatus acts perfectly. One lecturer asserted that it often depended on a millimeter. If we are the apparatus through which the spiritual power shall work, it is then also right when our Christian Master demands, "Be ye also perfect" or, as it is written in a theosophical work, "Not a shadow of wrong dare be proved in a single thought." It is certainly very difficult to build such apparatuses. There is, however, a direction given, it is to be found in the Sermon on the Mount.

In another place it is written, "What the heart thinks the mouth speaks"—so as the knowledge and devotion of the heart (light and heat) so the speech or communication (the sound). And what shall the sound be like? The Apostle Paul says in his Epistle to the Philippians, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

The sound of quarrel and dispute would suggest a light which burns badly and therefore gives very little heat.

All toleration would come under the heading of good sound, at least

one could draw this inference from Schiller's words when he says that "a good sound is given when severity and gentleness, strength and clemency pair together" (das Strenge mit dem Larten, das Starke).

Sound is the result, light and heat the causes. Therefore we must first strive after Light, after the good treasure in the heart out of which good people bring forth good and then speak accordingly. That agrees wonderfully well with words taken from *Light on the Path*:—Desire only that which is within you. For within you is the light of the world—the only light that can be shed upon the Path. It is peace you shall desire. And in the stillness of peace man becomes disciple and is able to speak—for speech comes only with Knowledge. Attain to Knowledge and you will attain to speech. Look only on that which is invisible alike to the inner and the outer sense—and then you will find there is a fount within you from which speech will arise.

Strive above all after the Kingdom of God, the Kingdom of God is in you, and God is Light and Love, and the moral and oneness of Light and Sound is Brotherly Love.

THERESE PANIZZA.

As between Master and disciple, the Master "is the divine artificer of our sanctification"; it is he who, for the glory of his Father, labours in us tirelessly; and, in the words of St. Fulgence, "kneads us with his own divine hands, forms us interiorly in his likeness and image, that each one of us may become another son of God, by adoption, a new Christ, all glorious with holiness."

WHY I JOINED THE THEOSOPHICAL SOCIETY

THE reason why the writer joined the Theosophical Society lay in the fact that that organization was discovered to hold the key to what, for many years, she had longed for and sought, viz:—first, a method of correlating the activities of body, mind and soul into a harmonious and interdependent whole:—second, a way of infusing into religion dynamic enthusiasm, sufficient to sustain and carry it on when the wings of the soul hang lifeless:—third, a warrant for the growing conviction that no particular faith, not even her own, could stand alone, as the exclusive care of the Shepherd of Souls, the favored vehicle of the oracles of God.

In order to make clear in just what specific ways the Theosophical Society met these demands, it seems necessary to review, in some detail, the mental life of the writer, its particular needs and dangers, and the circumstances that finally led to her decision to join the Society. This might better be done in the form of a personal narrative.

As a child, I was called "peculiar," with an inflection suggestive of disapprobation upon the adjective; the fact being that as only a portion of my inner workings lay open to parental and public inspection, the explanation of their eccentricities was lacking. From earliest recollection I had divided my life into an "outer" and an "inner" field, the latter a sacred spot, jealously guarded from every eye. To the outer life belonged all the activities, thoughts, pleasures and pains of the usual normal healthy child, including Church and Sunday-school doctrines and attendance. The inner life was made up of certain concepts of Deity, derived, I know not whence, certainly not from my Anglican teachings, but coming into focus by means of a picture of the ascended Lord that decorated my father's Prayer-book. Such a vision I worshipped in strange and, to me, unheard-of rites and penances. To His altar, set up in a small unoccupied room in the cellar, I brought flowers, illustrations from story books, whatever of my possessions I deemed beautiful enough to offer. And what was the Vision? A glorious Being, emanating light, standing in air, who was able to lift one up into an ecstacy of "silent joy" (I always gave the experience that name), if one could but hold Him steady, steady before the mind's eye! So intense was the effect, that it made the incidents of my ordinary life pale by comparison; nor do I remember that the one otherwise materially affected or touched the other; on the contrary, I never considered a possible relation to exist between them.

These childish experiences are recounted only for the reason that this conviction of the lack of connection between the personal and spiritual

parts of us—if one may speak thus—persisted and tormented me, as I grew older. Yet the child's vision, though gradually growing less bright, remained in the background of my girlhood, as a beautiful and haunting holy of holies, and in the midst of the absorption of the demands of a busy social and intellectual life, there lay ever the inspiring feeling that some day—whenever one chose—one might turn away from it all, offering upon that dim mystic altar within all that made life so glorious—love, and the passionate worship of Beauty, and the power of the intellect, and so be absorbed in that flame of joy, once experienced but now only a recollection.

But what if it all were an illusion of the excited imagination—perhaps a form of hysteria and better forgotten, so that one might develop normally in the safe, sane paths of the outer life? Surely these things, the joy of feeling and knowing and blossoming to beauty in the sunshine, developing all potentialities of one's nature, and, at the same time, of course, being moral and charitable and kind—surely these offered opportunity enough for full and rounded growth. Was it right to sacrifice them?

"Wilt thou take all, Galilean?
But these thou shalt not take!"

—my soul would cry out with the poet. And so, swaying between two ideals, irresistibly called by both, and seeing no reconciliation between them, I came to the time when Oriental thought burst upon me. A cousin sent me *The Light of Asia,* and about the same time Emerson fell into my hands. With pulses beating and tears running down my cheeks I read *The Oversoul* and *Spiritual Laws,* feeling that somehow bonds, hitherto holding me, had been loosened and that I was free—free to seek and find that something of which my childish experiences were the promise and the anticipation—free to seek it in other forms of Christianity than my own; nay, to seek it, if need be, in other religions, for here, in *The Light of Asia,* was there not the record of a great soul, a "heathen," who had sought and found the priceless gift? The doctrines of re-birth and Karma seemed singularly familiar, and then and there I recognized them as belonging of old to me. Thenceforth the law of the sins of the fathers visited upon the children, tormented me no more. One was shown to be one's own moral ancestor, and it was good and just to pay in one's own person for the evil committed. Thus conditions in the world as they exist could be reconciled with the justice of God. I added the twin doctrines to my scheme of Christianity, but, not being able to harmonize them with the dogma of a Vicarious Atonement, I dropped the latter into the background, and considered it as little as possible. Jesus Himself was slipping further and further away: first I had sublimated Him, as it were, holding Him apart from every day

life: now I was come to the other extreme, my views gradually taking on a humanitarian cast. Nevertheless, with a deep-rooted instinct of loyalty to the Church, I strove to square my Unitarian tendency with its ritual and dogma, by interpreting them to suit my ideas. The cleavage between my worlds was growing wider, the satisfaction of the intellectual nature achieved at the cost of the inner vision. To supply this lack, I again turned to Oriental philosophy, reading the Bhagavad Gita and the Upanishads.

About this time, in an article written for the propaganda of the "New Thought," I first heard of "Masters," who, the author averred, had throughout the ages been custodians of some secret doctrine, which constituted the common foundation of all religions:—that the vivifying, from age to age, of dormant and dying faiths, might be traced to the outcropping of this hidden teaching, and that these Masters, descendants of an august line of predecessors, were now for the first time in history opening their sealed treasures and offering their wisdom doctrine to any one capable of receiving it. This fired my imagination. I now sought and found confirmatory references to this assertion in the Gita, the Upanishads and in the philosophy of Shankaracharya. But where was a Master of Wisdom to be found, who would teach me what I was longing to know? Up to this time I had heard little or nothing about the Theosophical Society. But now I was to meet some "Theosophists" who, to my joy, announced themselves in communication with the Lodge of Masters! There was much talk of things new to me—auras and elementals, astral bodies, and discussions on the shape of thought forms, but of spiritual aspiration, of the great idea of underlying unity, not a syllable! Small wonder that Theosophy came to be associated in my mind with Spiritism and kindred cults, and thinking it merely a western perversion of Hinduism, I brushed it aside as unworthy of serious consideration. Nevertheless the platform of the Society attracted me strongly, in spite of myself. Coming to New York, I listened to several Theosophical lectures but got little from them. Then I tried to read *Isis Unveiled* but without success; whereupon I dropped the subject and for years the existence of the Society passed out of my mind.

A residence in the Orient, where the ideals that had attracted me in Aryan literature, I found incorporated into the life of the people with whom I came in contact, led me finally to the conclusion that my peace was to be found in the philosophy and methods of esoteric Buddhism. The time had come for decision: my family cares grown less exacting, I had leisure to think and turn the question over in my mind. Was the step I contemplated God's will for me? If so, would my strength be equal to the sacrifice demanded? In the agony of the conflict I prayed as I had never prayed before: God of my life, give me light! Vision of my childhood, give me to know the path—make the decision for me.

That night I dreamed, or was it more than a dream? I had entered a

massive doorway from which descended steps of rough hewn stone worn by time. Thence a path wound upward by a steep ascent, and here was a multitude climbing, men and women, all Orientals, and I alone of my race with them. Suddenly a sense of loneliness overwhelmed me, so awful and so appalling that I sunk to the ground, the throng passing silently on. One only paused, a woman wrapped from head to foot in a strange garment. "Why do you stop on the Path?" she asked. And the answer was given me slowly—word by word, so that I had no knowledge of what was to come: "I have made a mistake: I will go back, I will climb the steps, and take another way—the Way of Jesus Christ."

Does this dream seem a trivial thing in a soul's experiences? To me it was a command. My feet had been turned back to the old path now stretching dreary and uninviting before me. For what did "the Way of Jesus Christ" signify to me? This:—nineteen hundred years ago, a human life, perfect by virtue of an inherent and *unique* divinity; the Divine nature now ascended to its own plane, remote, save in rare moments of the soul's exaltation, the human nature a memory. To make anything else of the Humanity seemed perilously near idolatry—the idolatry of the man Jesus—the idolatry of the Mass, wherein I felt my brothers of the Roman Church had erred. Hence there remained nothing of the Man but the example, nothing of the God sufficiently related to enkindle love, but only a Christ Abstraction, forever distant in his Divinity. It was the same old problem, "the great gulf fixed" between the outer and the inner life.

And so I stood, sure of nothing but the Voice, waiting for what was to come. At this juncture, I was to meet a noble woman, calling herself a student of Theosophy. Again I listened, but to a new version of Theosophy, compelling my respect and arousing my interest. She gave me Mr. Johnston's translation of the Bhagavad Gita. Then I saw its teaching in a new light, not set over against Christianity, but illuminating and rationalizing it. Still, all this was "Orientalism," I thought, from the brink of which I had been snatched. Finally I decided to attend some of the meetings of the Society, feeling myself all the while a moth playing about a flame. I should never be one of them, but perhaps I might steal from their Oriental doctrines fire enough to rekindle my smoking torch. At the first meeting there was opened out to me that splendid vista of universal Brotherhood and of the solidarity of religion, the glimpse of which had been so attractive from the beginning. At those first meetings, with other visitors, I was invited to join in the discussion of the given subject, when I always conceived it my duty to throw in a sly word or two for Christianity.

One day, happening to visit a mission church in a crowded section of New York, to my amazement I discovered that its most active workers were the members to whom I had listened at the Theosophical Society.

Christians and Theosophists! Churchmen and Theosophists! There were men and women moving in the great sweep and range of Theosophic thought, with its hospitality to all aspects of religion and philosophy, yet, at the same time, loyal sons of the Church, living the Life and following the Example, and evidently reconciling Theosophy with their faith!

I went to the next meeting in a chastened and humble frame of mind, not to teach, but to learn Christianity. In such a mood there flashed a sudden illumination. Had I longed for the Master of Wisdom, at whose feet I might sit and learn the deep things of God, thinking to find him only in alien lands and faiths? There, all the while, nearer than hands or feet, guiding, directing, loving, stood a living Master, Christ Jesus, who, in His glorified Humanity, still shares my nature and therefore capable of being known and loved, as friend by friend. Love, then, for this living human Master (human still, however and in what degree transcending our conception of ordinary humanity), love was the flame to the torch!

This is the Church's doctrine, you say? True, but Theosophy discovered it there for me. With new sight I read "He is not two, but one Christ: One; not by conversion of the Godhead into flesh; but *by taking of the Manhood into God.*"

Do you already divine the logical corollary to this Catholic and Theosophical conception of the nature of Jesus Christ? "As above, so below." The interpretation of my own nature and the solving of my own problem by means of this key were further aided by the argument of a member of the Society, to this effect: that the spirit of man, the eternal Self of each, in order that it may arrive at perfect self-consciousness, for this end needs all the experiences that the personal self (*i. e.*, the physical, the emotional, the mental man) may gather in its earth sojourn. But such experiences and activities must become transmuted, by the substitution of the divine will for the personal will before they are fit to be laid up as permanent wealth for the real man, the Spirit. But, once lifted to the plane of the spirit, which is the plane of Reality, they necessarily partake of the quality of the new environment, which is permanence. Thus, by transmutation, the mortal becomes immortal, and we have passed from death into life; become "One altogether, not by confusion of Substance, but by unity of Person."

Do you wonder that I hastened to join a Society that had thus led me to step clear of my life long difficulties—that gave me to see that not alone my salvation but that of men of all religions was to be accomplished by transmutation and not by mutilation—that by the law of the Spirit the *whole* man was to be lifted up joyously into life and immortality? Finally, the Theosophical Society gave me back Jesus Christ, even the Divine Vision, radiating light, yet none the less living Master and Friend. "Theo-sophia"—"The Wisdom of God and the Power of God."

S.

ON THE SCREEN OF TIME

Despondency

"TO rise above depression and discouragement? There are several ways," said the Disciple; "and the answer must depend upon the cause of the depression in any given case. Fundamentally, depression is a negative condition, and the problem is how to induce positiveness. Any cure involves some effort of will, unless circumstances conspire to divert suddenly and actively the attention and interest. For instance, good news of a compelling kind; a sense of some danger quickly to be escaped; sharp pain and the desire to control it. These and other external means induce automatically a positive attitude. Naturally, we cannot depend upon their occurrence, so it is of immense importance that we should learn how to manage such moods, which are life-draining and injurious both to ourselves and to others.

"The first step is to learn to take them in time. Do not wait until you are submerged, because far greater effort will then be necessary and it will be more difficult to make the effort. Remember Lao-Tze: 'What is small is soon dispersed. Transact your business before it takes form. The tree which fills the arms grows from a tender shoot.'

"So, at the first hint of depression, *do* something: make yourself take rapid exercise—a quick, sharp walk to some place, if possible for the purpose of obtaining or accomplishing something for another.

"Or, if that be unwise or impracticable, count your blessings, including your pains, and offer ardent thanks for them. It has been said truly that 'thanksgiving is the sovereign remedy for despondency'; but just as a child needs to be taught to say 'thank you,' long before he knows why or in any real sense can feel gratitude, so we need to acquire the habit of thanksgiving if it is to become a bulwark against despondency. It cannot be invoked in times of crisis unless our life as a whole tends to be one of thanksgiving. Most people are hideously ungrateful. Some have so misunderstood the doctrine of Karma (that whatsoever a man sows, he reaps, and whatsoever he reaps he has sown), that they do not believe in thanksgiving—'on principle'! They forget the 'Guardian Wall,' built by 'the accumulated efforts of many generations of yogis, saints and adepts,' who, by their continual sacrifice, still protect us from evils far worse than those from which we suffer already. The Vicarious Atonement is a fact; not a theory or a creed: for unselfish love gives the least of those who possess it the power to suffer on behalf of, and to take into their own hearts the sin and therefore the sorrow of those whom they cherish. Further, if we could see behind the scenes

of life, we should discover that we owe thanks for every breath we draw. Love and wisdom and self-sacrifice (which alone is power), poured out for our sakes by some being or beings more advanced than we are, alone makes our existence possible. Our very aspiration, which we are tempted to take to ourselves as truly our own, is, in fact, but a feeble response to the gift of greater, living hearts.

"But that is a digression, my point being that our normal attitude ought to be one of thanksgiving, and that, if it were so, we should be positive, not negative, and that despondency would then be impossible."

The Objector interrupted. "Suppose," he said, "that a man feels his life to have been a failure, in every direction and sense: suppose, even, that his friends think so too, or that he imagines they do, which amounts to the same thing so far as his feeling is concerned, and suppose that, by criticism or otherwise, they seem continually to remind him of his ineffectiveness and insufficiency. In consequence of this, he feels depressed. Would you suggest thanksgiving as the cure?"

"As part of the cure, yes. You imply that he has nothing to be grateful for. How about his real or supposed failures? We will imagine him to be a Christian—although you can change the terminology to suit the case. He ought to give thanks like this: 'Merciful Father and Master, in thy wisdom thou hast seen fit to visit me with affliction. I have laboured to serve thee and seem always to have failed. I thank thee that thou hast not permitted me to succeed. Tomorrow may bring success. Being human and blind, I pray that it may. Yet I know that what has been must have been right and best in thine eyes, and that, because thou lovest me far more than I love thee, thou must have suffered more than I have for the failure of my life. Perhaps, if I had succeeded, I should have become vain and insufferable and self-willed. Perhaps thou hast sought to teach me lessons which for my happiness I need to know. In any case, in so far as I have honestly tried, thou wilt hold me guiltless, and in so far as it would have been easy for thee to give me great success in spite of my ineptitude, I thank thee that thou hast not done so, but that always thou hast kept me, for my soul's sake, insignificant and humiliated in my own eyes and in the eyes of others. Kind thou art, and wise. Thy way on earth was through failure and humiliation to the dawn of a divine resurrection. Teach me to be grateful that at least in this I can follow in thy footsteps.'

"He could of course say that prayer negatively if he were to try hard enough. But it would be a step in the right direction, and would help him, I think, to throw his effort on the positive side in all departments of his effort.

"You may remember the illustration of the man who leaves his home on a cold day. If he begins by huddling himself together and by shrinking from the cold, he will feel it far more than if he will inhale deeply to

receive and welcome all that may come to him of coldness. So with the criticism of friends: let him meet it, welcome it, seek for the truth in it, grasp it, be grateful for it,—and it will exhilarate, not discourage him. If, on the other hand, he contracts from it; if, instead of positive acceptance or rejection there be either negative acceptance or negative rejection, the effect on himself will be depressing, whether the criticism be just or unjust.

"The same thing is true of his efforts to conquer his faults—supposing he be so fortunate as to be aware of some of them, which few people, relatively speaking, are. If he attacks them negatively—'I must not be impatient; I must not do this or that'—the general effect will be calamitous, unless at the same time he throws himself aggressively at the task of acquiring the opposite virtues. He must strive to be more than patient: he must cultivate active sympathy; he must seek opportunities to do and say kind things; he must be generous with appreciation of others. Above all, he must be specific in his resolutions, not saying vaguely that he will try to do better, or that he will try to be good, but that this very day he will do or say a particular thing, to give happiness to another, and that tomorrow also he will do or say a particular thing, with the same end in view. Vagueness is both unproductive and discouraging. The true mystic is the most practical of men. He leaves nothing to chance. He does not wait for opportunities: he creates them.

"The result is that, having thrown the whole force of his nature on the side of positive effort; having, as the reward of experience, come to realize that self-denial itself is a creative act, at the heart of which, as at the heart of all creation, the most intense because the purest joy is found —he rises above the plane on which depression operates, and sees life as radiant, with all of nature joining in the eternal praise of God."

"What you have said," remarked the Student, "reminds me strangely of the last Canto of Dante's *Inferno*. Do you remember how Virgil, symbolizing Reason, helps Dante to escape from Hell? Virgil climbs out, with Dante clinging to him, by taking firm hold of Satan himself, and then, 'with labour and with hard-drawn breath,' by turning his head where his feet had been; in other words, *by reversing his own position or polarity*. Once turned, he climbs up the leg, grappling by the tufted hair, emerging at last through an opening in a rock, to the utter bewilderment of Dante, who had seen Satan's head above him and who now looks down upon Satan's upturned feet.

"Dante, by his resolute facing of sin and its penalties, had learned that those penalties are not arbitrary, but the necessary and natural recoil of evil on the sinner's own character—'the gradual narrowing down of the soul to its one master sin.' None the less, although Dante had turned with horror from the consequences of sin, he had not as yet had

any vision of heavenly beauty. Consequently, for lack of contrast, and because without love of virtue there can be no active hatred of sin, his attitude was negative, not positive; and, before he could be 'converted,' the utmost effort of Reason was needed to reverse the current of his effort. Once that was done, although the long road through Purgatory (Purification) lay ahead of him—the seven deadly sins to be purged out—he was in any case out of Hell. He had left its gloom, its awful depression, to see above him the shining of the Easter stars."

"Undoubtedly it is that final twist of the will, inspired by Reason, that does it," commented the Philosopher. "And if a man can bring himself to the point of going down on his knees, which is action, and of offering thanks when he does not feel like it and can see hardly any cause, I agree that this in itself should be sufficient to make him positive. Better still, however, if he has the nerve to say—'I do not feel like thanksgiving. But I will say the words, and will go on saying them, all night if necessary, until I get the feeling.'"

"Your theory is, I suppose" (this from the Student), "that the prospect of an all-night session will frighten his lower nature into submission. It reminds me of a friend of mine who used to suffer fearfully from tooth-ache, and who told me that he was often able to stop it by threatening the offending tooth with execution. 'You brute,' he would say: 'ache all you choose, but if you go on I will have you torn out in less than half an hour from now, and that will be the end of you!' He assured me that what he called the 'tooth-elemental,' knowing that he meant it, would become numb or dumb. It sounds crazy, I grant you. But your most modern psychologist would admit that the decision of will might do it, and that the personification of the 'tooth deity' would help to induce decision and one-pointedness. . . . All of which helps me to see that a determined *act* of thanksgiving, particularly for the failure or other cross which, superficially at least, had caused the depression, might be effective in removing it."

American Limitations

"I am much obliged to you," remarked the Gael at this point. "Hereafter I shall thank God for being obliged to live in this country because I find it so depressing. No, I beg your pardon; I got that twisted: I shall thank God that I do find it so depressing. Unpatriotic? What an extraordinary idea! The essence of patriotism is self-sacrifice, and the fact of continuing to live here is proof enough of patriotism. Why do I find it depressing? For a multitude of reasons. In the first place, there are no longer any Americans. It is an extinct race. The last American was a cow-boy who died after two weeks' vacation in New York. Some say he died of drink and others that he died of a broken heart. In the second place, I am not at all sure that the original Amer-

icans, the Puritan and other Fathers, would have been more agreeable to live with than the present Broadway population of Poles, Greeks, Levantines and Levites. You want me to be serious. I am always serious. Your presence is guarantee of that.

"But my 'thirdly' may appeal to you. It is that this nation, if nation it can be called, and that most Americans have cut themselves off from the past, and that consequently they have no background and no perspective: perspective being as impossible without background as tomorrow is impossible without today. To use another simile, they see things in two dimensions only, and the only thing they see is a two-dimensional figure of themselves. They reason as if all mankind were patterned upon their own flat surface, and as if their own flat needs and desires were the utmost of which humanity is capable. And they are wrong. That there are many exceptions goes without saying. Yet the average inhabitant is not unfairly represented by the second generation of low-class Italian emigrants—by the children born in this country and educated in our public schools, who, because they can speak English, while their parents cannot, assume and maintain an attitude of condescension toward father and mother and grandparents, rebelling against all authority and justifying their own misconduct by a new-found patriotism the beginning and end of which is—'To Hell with the past.' It is the sort of rebellion which 'is as the sin of witchcraft': not the unwilling rebellion of a Washington, sacrificing personal preference in obedience to conscience, but the raucous rebellion of self-will and egotism and folly.

"The present tendency among educators to make classical learning optional, and to provide unlimited technical training, is a concession to this attitude: as if any man could be fit to study either law or medicine until he had learned to sympathize with all that is finest in ancient and modern literature; or as if any one should hope to understand English until he has mastered the languages from which English is derived! American philosophy and psychology are thin for the same reason: their professors do not work as inheritors of the past; they do not seek to continue, to improve, but to jump, without footing, to conclusions determined by prejudice or desire.

"Our social reformers are the worst. They begin with the American constitution, and, whether with approval or disapproval, treat it as if human nature, good and evil, heaven and hell, originated in it. They ignore the past, or condemn it wholesale, as inferior in any case to what this nation has seen fit to perpetrate; and they gaze at the future as if it could spring unpolluted from the mess of their own brains and in conformity with their own desires. They refuse to see, for instance, that they and all the people of this country have in them the blood of generation upon generation of men and women who have worshipped kings

and who have died for them; and that they themselves, while calling themselves democratic, are on the one hand striving unconsciously to be that which nature denies them, and, on the other hand, are striving unconsciously to reproduce conditions from which they claim with rejoicing to have escaped.

A Mission of the Theosophical Society

"The moral of course is that the members of the Theosophical Society have a mission of far greater importance than they themselves often realize; for the objects of the Society compel attention to the past, as well as to the invariable factors in human nature—the latent powers, the unseen tendencies, yearnings, perversions—the same yesterday, today, and forever, in spite of our wish to leave all but the pleasant behind.

"Christianity has been misunderstood because regarded as a brand new revelation. It is our duty, as students of Theosophy, to connect it with the past, and to prove it to be in most respects a re-statement of more ancient teaching; in one way only—in the Way of the Cross as means—to prove it new as public declaration. The result will be to reconcile religion with science and philosophy: an end supremely desirable, and, among Christian peoples, unattainable until the unbroken sequence of life, of thought, of growth, of revelation itself, is recognized and is acted upon. Theosophy alone can do this: not as a body of dogmas but as method and light and attitude."

The Democratic Principle

"You leave me rather breathless," the Objector murmured. "Do you suggest that this unhappy nation should elect a King; that we should turn ourselves from a Republic into a Monarchy, and revert, in matters of government, to what a friend of ours loves to describe as 'the effete superstitions of the past?'

"Nothing of the kind," answered the Gael. "May heaven protect the monarchical principle from being travestied in this country! Rightly or wrongly, you rebelled, and you have to abide by the consequences. You could not, even if you would, abandon the Republican method."

"You approve, then, of the monarchical principle?"

"I have more confidence in God than I have in mobs; and I would rather be governed by a man whose birth and position are acts of Providence than by one whose authority is derived from the stupidity, blindness and perverse passions which control a Presidential election."

"But how do you account for bad Kings?"

"How do you account for bad weather? . . . If ignorant men had their own way with the weather, they would fight over it, waste time and energy 'campaigning' for it, would divide themselves into 70 degree Fahrenheit and 75 degree Fahrenheit parties, into Cloudless Sky and

Cloudy Sky parties, would vote for it, this way or that, and, in consequence, having eliminated rain and snow and frost, would starve until they resigned their 'rights' to God or to Karma, in whom or by means of which, there is wise provision for bad weather as for our other needs. Because 'bad weather,' so-called, is just as essential to our health and welfare at times, as weather we call perfect—not because the blasts of winter are ideal, but because we, and the Nature we have made around us, require that method of treatment. Our imperfections and limitations, our laziness and lack of self-control, evoke that sort of medicine from the universe; just as the food we eat calls forth acid secretions in glands of the alimentary canal. We get what we deserve, which is always what we need—so long as Providence is not interfered with. 'Bad' Kings are like 'bad' weather: disagreeable perhaps, but stimulating and occasionally highly beneficial."

"How about *vox populi, vox dei?*"

"Latin does not make it true. It is what the orators of the 75 degree Fahrenheit party would declare from every skyscraper. Likewise the others. It is wrong principle and it does not work. Try it in a nursery or in a small boys' school! When mankind, milleniums from now, consists of disciples, and men choose for themselves, or pray into being, an Adept King,—then the voice of the people will be the voice of God: not before. Self-will, by which most men now are governed, is and must be the opposite of the divine will, both in intention and in result. Republicanism is a reaction from an effort—but an effort in the right direction, which Republicanism is not. . . . But if you want any more heresies, you must wait for the next QUARTERLY. Good-bye." And the Gael left.

HUMAN NATURE AND ITS TREATMENT

"What he has said," commented the Student, "reminds me of something I heard the other day from a man who has worked for years among the poor of Boston, but who also, incidentally, has come into contact with many of the rich. He told me that in his experience not one man in a hundred, of any class, has the slightest idea of what principle means; that, even when they use the term, they are moved, in matters of conduct, whether social, domestic or political, by personal motives, often quite unconsciously—by prejudice or self-interest or friendship or tradition; and that any mention of self-government, or talk about Rights, suggests instantly to him that the motive is some desire for license. How can there be self-government, he asked me, unless there be government of the individual by himself! And this, he said, is not even sought or attempted. People say to him constantly, 'Well, I always had a quick temper,' or 'I must have my glass of beer,' and they will say it with pride, even when the result of some outbreak has been disastrous to themselves and to their

families. The average voter, he asserts, has less intelligence than a well educated boy of ten. My friend is fond of the poor; he lives and works among them and for them; he is said to be liked by them and to be successful with them: but he insists that the only way to understand them is to see them as the children they are, and that more than nine-tenths of present-day social reform, based as it is on the theory that age implies mental development and moral responsibility, is not only foolish but pernicious.

"His experience has made him what most people would call reactionary. But I am inclined to believe he is right, and that, among other things, our indiscriminate public school education does not make for happiness any more than it makes for goodness, while, if we could succeed in applying the theory of 'equal opportunity' to the point of driving all the male population through college, we should discover before long, and to our horror, what the triumph of evil means. If the mind and will are developed in advance of the heart and soul, the result is to give more intelligence to wrong-doing. Religion, in some form or another, must come first. Otherwise 'head-learning' acts as a barrier to progress."

"The truth is," said the Disciple, "that until progress is expressed in terms of soul growth—which means in terms of self-denial, self-control and self-surrender—those who call themselves social reformers are doomed to work against and not for human welfare. And although the word 'soul' is rather freely used, it is taken, as a rule, to mean no more than the æsthetic sense, which in its turn is hopelessly misunderstood and belittled. A conviction of immortality and of endless ascent toward perfection, would save well-meaning people from their cruder blunders, though I doubt whether the full significance of the problem can be grasped until reincarnation is known to be a fact. The trouble with the large majority is that material life dominates to such an extent that they do not look with seriousness at death, and that when compelled to face it, immortality is at best a hope; not at all a conviction. Efforts for others, therefore, are based on wrong premises. Stones are given for bread—and there is wonder, none the less, at the increase of discontent and restlessness! Religious education should go hand in hand with other training, the mind at each stage being regarded as the servant of the soul. That is the solution: but probably many years will pass, unless members of the Theosophical Society quicken their effectiveness, before that solution will be adopted in Protestant communities."

"Members of the Society," the Student remarked, "are still inclined to imagine that it is a belief in certain doctrines which is going to save the world. They have not learned the art of speaking to what George Fox called 'the condition' of other people. They insist upon talking their own language instead of the language of others. They give what they

have, and that too often is a little 'head-learning' instead of simple effort to live unselfishly. It matters far less what people believe than whether they are true to that which they profess to believe. It should be our mission to urge obedience to that which is recognized as true, as the only possible way to gain vision of higher truth. And while some people can respond to clearer presentation of their own ideals, others must begin from the lower motive of fear. It is the higher nature only that can be moved by high considerations. So long as the lower nature is uppermost, or while it is uppermost, pearls will be rejected and trampled under foot. My friend in Boston, who is not at all orthodox in the old fashioned sense, declares none the less that no worse service was ever done to the ignorant than to deprive them of their belief in a material hell of fire and brimstone. It is nonsense, he says, to talk to them of states of consciousness or of moral suffering. It is the concrete and not the abstract that they need and that helps them. For in that respect also they are like children: and we, as students of Theosophy, must recognize the element of truth in his statement and in many discarded dogmas, if ever we are to appeal to circles beyond our own. Yet, above all things, we must show in our own lives and conduct, the power of obedience to spiritual law, and that no higher rule than the ten commandments, if obeyed to the centre of their significance, will lift us to certainty of mind, sureness of will, and to unselfishness and serenity of heart."

"Why I do not Join the Theosophical Society"

"What you say of misunderstandings about Theosophy, even by members, brings to mind that article in the last issue of the QUARTERLY entitled 'Why I do not join the Theosophical Society.'" (Our friend whom we call the Knight Errant brought this subject up.) "There is one statement that ought to be corrected. The writer speaks of the *Abridgment of the Secret Doctrine* as having been published 'under the auspices of the society.' That, of course, is a mistake. The society as such has nothing whatsoever to do with the publication of any book, and is careful to repudiate responsibility for any opinion or declaration in the QUARTERLY, no matter by whom expressed, unless contained in an official document. It is difficult for most people to understand an attitude so unsectarian—an attitude which, instead of tolerating different opinions, welcomes them and gives them most friendly hearing. As a platform, ours is, without exception, the broadest of any I know. And it ought to be, seeing that the aim of the Founders was to make the society reflect on earth the all-inclusiveness of the Oversoul. If some member of the society wishes 'to seek in the fastnesses of Asia an even more complex, more arbitrary statement of eternal mysteries' than that provided by the Roman Catholic Church; if he prefers prayer-wheels to wax candles, Lhassa to Rome—the society accepts him with the same

cordiality as it accepts Quaker simplicity or the non-membership of one who says he cannot co-operate unless he finds himself in sympathy with the views of the majority, but who unconsciously proves the contrary by contributing a valuable article to the QUARTERLY! He is a better Theosophist than he knows.

"The difference between us is that we, as members, co-operate knowingly with each other and with him, using differences of opinion as means to a common end; while he co-operates with us unknowingly, declaring that those differences of opinion make co-operation, and therefore membership, impossible. Personally I differ from him in many ways. I do not think that Brotherhood is easy to understand and that our only difficulty lies in living up to it. I think that while it is difficult enough to live up to such light as we have, it is probable that a large part of the difficulty arises from misunderstanding of what Brotherhood means. I would grant that 'the Brotherhood of man was set before the world nineteen hundred years ago,' but I would assert that the example was misunderstood by the Jews and that it has been misunderstood ever since. I would agree that there is 'in the influence of the society a certain something that makes for hardness' (I quote of course from his article) '—a peculiar, intangible, refined hardness, but hardness none the less.' But I venture to claim that this is hardness to self and not to others, though the impression received by others, not equally hard to self, is likely at first to be interpreted by them as disapproval of themselves. Further, the mother who changes the subject when her children are disobedient, may seem less 'hard' than the mother who punishes them; but the cost to the mother who punishes may be infinitely greater (and must be, the more highly developed she is) than to the one who lets the disobedience pass. I have known women called 'hard,' because they spoke sternly, who would rather have been placed on the rack than have said what they made themselves say. . . . The test of brotherhood lies in doing to others as we would be done by, often at great cost and inconvenience to ourselves. And the more we know of ourselves the more clearly we realize that what we need and have always needed is discipline, rather than the indulgence which merely strengthens our selfishness and self-will.

"Still, these differences of opinion are not the point of difficulty. The difficulty lies in making it clear that there ought to be differences. Evolution is not intended to produce sameness, but contrast and concord. There are many colours in nature, but, unlike man-made colours, they never swear at each other. The Theosophical Society is intended to anticipate in miniature the attainment of future races, when there will be harmony because of diversity—when 'the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and a little child shall lead them: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'" T.

ELEMENTARY ARTICLE

Theosophy and Cremation

THE early Theosophists were strong believers in cremation as the best method of disposing of the body after death, and Col. Olcott was for several years the leader of an active campaign to make this method popular. The first body cremated in the United States was that of Baron de Palm, Col. Olcott having kept it in his cellar for over a year, waiting for Dr. Julius Le Moyne to establish his Crematory at Washington, Pa. An interesting account of this and of other early efforts to establish crematories and to educate the people on this subject, is given in *Old Dairy Leaves, first series.* This was in 1873 and 1874. About the same time considerable interest in the subject of cremation was aroused in England and on the Continent of Europe and an earnest discussion was carried on by physicians and scientists. The first Cremation Society in England was established April 29, 1874, with Sir Henry Thompson as president, but it was not until 1878 that the Society was able to buy a freehold, so strong was the prejudice of the English people against cremation. In 1884 Mr. Justice Stephens gave his famous decision that cremation was a legal method of disposing of the body, thus taking away all legal barriers. There are now fourteen crematories in Great Britain; twenty-eight in Italy; fourteen in Germany; thirty-three in the United States; and one, or more, in each of the following countries:—Denmark, Sweden, Norway, Holland, Switzerland, France, Canada, and the Argentine Republic. The crematories in the United States are nearly all in northern cities, there being none south of Washington, Cincinnati and St. Louis. About three thousand bodies are cremated in Europe every year, and about twenty-seven hundred in America. Of late very little has been heard of the propaganda and our Theosophical publications seldom refer to it. Considering the number of deaths that occur, and the sound arguments advanced in favor of incineration as a means of disposing of the bodies of the dead, cremation is making very slow progress. Even the advocates of modern scientific sanitation have little to say about it. The strongest popular arguments are economy and health. Of course so little cremation is now done that the expense is very much greater than it would be if the practice was general. Fire is the only absolute means

of disinfection. It is impossible to calculate how much human life has been ignorantly sacrificed by the mistaken sentiment that the disintegration of the mortal body should take place slowly, with all the repulsive horrors of the grave, instead of swiftly, mercifully and cleanly by fire, and so without menace to the living. The bodies of those who die of contagious diseases ought always to be cremated. There are on record many instances where whole towns have been poisoned by water that has been charged with matter from graveyards, and many epidemics have had their origin in the same way.

The towns and cities of North America grow so rapidly that a cemetery established outside the city may in five or six years be closely surrounded by a large population, and if the water be derived from wells there will be more or less contamination. In many cases there is a constant rising of gases from the decaying bodies, and this mixed with the surrounding atmosphere is breathed by the people every day and must have an injurious effect on the health of the neighborhood.

Both in America and in European countries there is a body of public opinion led by lawyers, physicians, clergymen, men of letters and others, and for various reasons many of these are strongly opposed to cremation. Lawyers and physicians maintain that in a case of death by poison cremation would render subsequent inquiry impossible, for no trace of the crime could be found. To this it may be said that, where public officers do their duty the possibility of a cremation without proper inquiry would be well nigh impossible. In England the proper officer has to endorse the burial certificate with his name and the words, "Cremation permitted." And further, it is better that one poisoner should escape because of the cremation of his victim, rather than that thousands of human beings should lose their lives through an atmosphere made deadly by corpses, or by drinking water poisoned by graves. The sentiment against this eminently proper way of disposing of the dead is an astonishing example of conservatism and slavish adherence to tradition. Not many people have begun to think seriously on this matter. It is surprising to find so many intelligent people who think that cremation is an entirely new and modern custom invented and practised by a few faddists. As a matter of fact it is a very ancient custom, and one that used to be almost universal. It is described in the Homeric poems as an honorable mode of sepulture. In ancient Greece suicides and persons struck by lightning were denied the right to be cremated. It is mentioned in the *Sagas* as the older custom of the early Norsemen, who sometimes put the body of a Viking on a ship and sent him floating out to sea. The graves of Northern Europe through the Bronze age contain only jars with ashes. The early Aryans, that is Greeks, Romans, Slavs, Celts and Germans all burned their dead. Cremation was the universal custom of Indo-European nations. Of the ancients, Egypt, Judea, and

part of China are the only exceptions. In ancient Rome the corpse was borne in procession through the streets and then laid on a pyre built of wood profusely sprinkled with oil and perfumes. This is essentially the method followed in India and Burma today, sandal and other aromatic woods being used where the expense is not too great. This continued to be the Roman custom until the end of the fourth century of the Christian era, when what is called Christian burial (a Jewish custom) became the universal method. With the Hindus cremation is the universal custom, but the Mahommedans in India bury their dead and the Parsees dispose of their dead in another way. They allow the bodies to be eaten by birds and dogs. In Bombay are the famous "Towers of Silence" which are the cemeteries of the Parsees. A great tower-like building is provided with a roof that slopes inward towards the center of the tower. where there is a deep pit. The bodies are laid upon the roof, and immediately a swarm of carrion vultures, which are constantly on the watch for the arrival of a corpse, swoop down upon it and devour it within a very few minutes. The well picked bones then roll down the roof into the deep pit. This method is to us a most repulsive one, but their thought is that both the earth and fire are too sacred to be desecrated by anything that is dead. Besides this they say that by this mode of interment the component particles of the human body are quickly incorporated in other living organisms.

But the Theosophist while endorsing all the arguments of sanitary scientists against burial and in favor of cremating the dead body goes still further, for there is one phase of the question that lies outside the range of the materialist.

When the soul departs from the body it leaves behind not one corpse, but two, not only the physical body, but an astral body, or what the Hindus call the Linga Sharira. This astral body is a very peculiar thing and has very extraordinary qualities. It is the exact counterpart of the exterior body and is often called the Etheric Double. It is made of much finer matter, which is sometimes spoken of as electric or magnetic. It is material, but more refined than ordinary matter. We think of matter as solid, liquid and gaseous, but this astral matter is one degree above this and is very brilliant and pliable. It has its own consciousness and can reveal itself independently of the outward body, and is the cause of visions, ghosts and other mysterious appearances. In a healthy person it is closely and inseparably united to the exterior body, but in mediums, and in some cases of sickness, it becomes loosened and may ooze out and assume different shapes and even draw particles of matter from the atmosphere, and partially materialize itself. This is one explanation of some of the phenomena of the spiritualistic seance.

In some cases of sickness, or after an operation where the patient has been under the influence of chloroform, or ether, he often says there

is another person in bed with him, but who is really also himself. There is a dividing of consciousness which reveals itself in two forms. After the death of the body a portion of this astral body remains entangled in the cells of the outer body and another portion oozes out and forms what we call a wraith or ghost and remains near to the body and dissipates with it step by step. The unpleasant feeling experienced by many people when visiting cemeteries is caused largely by these decaying corpses of the etheric double. There are clairvoyants who maintain they can see these floating forms of decaying bodies passing through most horrible forms of decomposition, and that the sight is so loathsome that if people generally had the gift of inner sight, cremation would soon become universal, as cemeteries would not be endured any longer. Cremation would dissipate in a few hours the molecules which would otherwise go through a slow process of putrefaction. And still further, as long as there is the slightest connection between the soul and the etheric double (Linga Sharira), so long is the latter capable of disturbing to some extent the repose of the soul. This is a reason for cremation apart from all sanitary reasons. Perhaps there is more danger of this than we generally imagine. When the etheric double is abandoned by the Ego, it is attracted back to the outer body, but still a portion remains and is later used by the Kama Rupa, and this again forms a link between Kama-loka and the outer world through the etheric double. Cremation destroys this link, after which the wicked (mediums, etc.) cease from troubling and the weary are allowed to rest.

Can we not as Theosophists drop these seeds of knowledge into the soil of public opinion and give them an opportunity to germinate? By so doing we may render great and lasting service to our fellow men.

JOHN SCHOFIELD.

We are not what we think we are,
But, what we THINK, we ARE.

REVIEWS

The Yoga Sutras of Patanjali, a translation and interpretation by Charles Johnston, published and sold by Mr. Johnston directly, and also obtainable from the Secretary T. S. at 159 Warren Street, Brooklyn. This is a book that should be owned and studied by every reader of the QUARTERLY. It contains an intelligible and yet literal translation of the Sutras, with illuminating comments, which simplify and make applicable to daily life and experience the terseness of Patanjali and his depths of spiritual wisdom. One of the oldest and most active members of the Society, who lives in England and who was a pupil of Madame Blavatsky's, writes to us about this book as follows: "His comments have brought light on a place where I had none. And he has linked the East and West in illuminating fashion—what I regard as one of the best bits of true theosophical literature that have come into the world. In its way it is the crown of an epoch, and is one of the best counterblasts to the nonsensical and to the materialistic sides of New Thought and Christian Science. It lifts it onto a higher plane of consciousness and shows that the lower is 'nothing worth.'" E. T. H.

Alcohol and Officials, by Colonel L. Mervin Maus, U. S. A. The results of recent scientific experiments on the effect of moderate drinking are summarized in an interesting article in the December *Journal of the Military Service Institution* by Col. L. Mervin Maus, Chief Surgeon, Eastern Division, U. S. Army. These experiments have been conducted with scientific precision by a large number of independent investigators, including some of the greatest scholars and scientists of the age. The results, while startling, appear to have been established beyond possibility of question and to warrant Col. Maus in saying that "These great discoveries are destined to confer on suffering humanity a greater boon than the brilliant work already achieved in the field of microbic diseases and their prevention." The alcoholic question, in his view, has been for ages the most serious and baffling obstacle to man's progress and higher evolution.

Unfortunately the task of convincing the average man that moderate drinking is harmful is extremely difficult. Although it affects every part of man's nature, the resulting deterioration is so gradual as to escape the notice of the victim, however plain the change may be to others.

The experiments covered:

1. The action on the brain, memory, judgment, quickness of perception, etc.
2. The power of endurance, muscular ability, etc.
3. Resisting power against disease, length of life and effect on children.
4. Direct effect on bodily health.

The effects on the mental processes are probably the most important and least understood. The idea, for example, that a moderate amount of wine at dinner brightens the conversation and tends to give it sparkle and wit, is very widespread. Countless experiments by Voit, Schumberg and Schaeffer prove that this idea

results entirely from a blunted sense of judgment. Alcohol, like ether and chloroform, produces a short stage of exhilaration, with loss of mental control. The sense of discrimination is blurred and during the exhilaration the drinker thinks that he and others are being brighter and wittier. Like a child, he is more easily amused and his standard of humour is lowered. The fact is that even small doses of alcohol rapidly diminish thought and memory, deprive the victim of fine conceptions and originality, and transform the mind into commonplace. There is no real quickening of the brain under alcoholic stimulation, although its exhilarating effects produce that delusion. This was demonstrated conclusively by Professor Kraepeler, of Heidelberg, in a series of most interesting experiments on the highly specialized functions of reasoning, ideation, memory, etc., both with and without alcohol. All these experiments showed clearly that far from quickening, it hinders mental activity and lowers its quality. In his experiments on memory, for instance, one of his subjects could memorize 100 figures after 40 repetitions when he had taken no alcohol and with alcohol, only 60 figures after 60 repetitions. In another experiment he required his subject to add figures for half-an-hour daily for six days without alcohol. Then it was allowed for twelve days with a marked decrease in work. Then stopped for six days with a corresponding increase and then allowed again with an immediate decrease. A great variety of tests with revolving drums, flash signals, chronographs, etc., all showed a lowering of mental activity under small quantities of alcohol. From one and one-half to three ounces of alcohol for twelve successive days lessened the working capacity from 25 to 40 per cent. and the capacity of the memory 70 per cent. These remarkable effects were produced by the amount of alcohol in half a bottle of ordinary wine, or one to two litres of beer. Exner of Vienna proved that even one glass of beer noticeably increased the number of mistakes made in reading color signals.

Professor Furer, who tested time reaction, association of ideas, capacity to add and to memorize, not only showed that two litres of beer produced a marked disturbance and lowering of power, but that the subject did not return to normal until the third day after. It should be borne in mind that these are not opinions, but scientifically demonstrated facts.

The structural changes that take place in the cellular tissue of the human organism through the action of alcohol are clearly demonstrated even by the low powers of the microscope. Alcohol has a special affinity for the delicate cells of the intellectual centers, as shown by a microscopical examination of the brains of drinking men. This is particularly true of the central nerve cells of the gray cortex of the brain, which are directly associated with the highest intellectual processes. Moderate drinkers and especially those who tipple between meals, gradually develop changes in their brain cells, which produce loss of energy with lessened capacity for work and attention to detail. "In the persistent drinker the psychological change is marked and painful. The once brilliant mind loses its soundness of judgment, its ideals and high aspirations fade away, to be replaced by loss of self-restraint and a lowered moral tone." Of course these conditions are relative and gradual, and the melancholy fact is that they are never suspected by the person concerned, no matter how great the change during the passing years.

As it lessens the capacity for mental work, so it reduces muscular ability and the power of endurance. A great mass of military testimony shows that in marching, drinking men are far inferior in endurance. General Count Von Haeseler of the German Army, Lord Kitchener, Lord Roberts, General Wolseley and a host of others might be quoted. In the Swedish tests of rifle practice with and without alcohol, the difference in hits was 50 per cent. in favor of the days in which abstinence was required.

The ability of the body to resist disease is greatly lessened even by moderate drinking, and a host of diseases are directly traceable to it. Into the abundant evidence of these evil effects we need not go now. Important and serious as they are, they are as nothing compared to the lowering of the higher faculties demonstrated with such overwhelming force by so many careful scientific tests.

With this heavy artillery behind him, Colonel Maus urges the absolute prohibition by the United States of the use of alcohol by any officer of the Army or Navy, or by any member of the civil service. This would not be without precedent of many years standing, for records on Babylon Cuneiform tablets forbid the use of wine in any form to all engaged in public work. "All builders of palaces, army officers and superintendents of public affairs were required to abstain absolutely from all spirits on the ground that work done by those who used wine could not be perfect." During the reign of one of the Rameses, orders were given enjoining total abstinence under pain of death among public employes.

Colonel Maus says: "After a careful study of alcohol as a beverage and medicine, I have been unable to discover one single beneficial, or useful, purpose it serves in the human economy. On the other hand, even in moderate quantities, it reduces every one's efficiency by lessening the higher functions of the brain, and impairing the mental and physical condition. Alcohol is the underlying cause of human degeneracy and is surely but slowly retarding the higher development of those who use it." R. S.

The Easy Way to God, by Cardinal Bona. I have been spending some hours of late in the library of a Jesuit college—much to my profit though greatly to my chagrin. One does so hate to part with cherished friends—old prejudices, I mean. And what prejudice is less of a prejudice, than the anti-Jesuitical? Is not Pascal an impartial judge? Do not the *Lettres Provinciales* state the whole case? And then Molière! Tartuffe is a synonym of Jesuit. Surely of all things detestable, none is more so than hypocrisy and casuistry. And do not those two words comprehend the whole work of Ignatius Loyola?

I detested him, I think, more than any other of those whom Swinburne called "the holy horde of saints." To one or two of them I gave grudging praise—within distinct limits. I made it quite clear to myself—and others—that what I admired in them was not their reputed sanctity, surely an odious quality—but a picturesque or romantic charm that somehow persisted in spite of piety. There was St. Francis of Assisi for example, or rather, Giotto's lovely picture, representing Francis naively addressing a moral exhortation to a flock of gay birds who folded their ornate plumage in a sedate and decorous fashion as they listened to the man's grave words. That seemed a kind of play on the part of the birds—just as children play Church, using night-gowns for surplices and stockings for stoles. Then there was that other incident of Francis and the wolf—a sort of Red Riding Hood for grown-ups. Who could resist the charm of a man stretching out his hand to grasp the paw of a child-eating wolf, and making a solemn contract to supply the disconsolate penitent with fresh meat for the rest of his days, provided "Brother Wolf" steal no more babies? There was the old engraving also of St. Anthony and the fish; manifestly an imitation of Giotto's sermon to the birds, but proving, as imitations always do, the great charm of the original. What quaintness and what humor in the old legend and the engraving. The big fishes, the little fishes and the middle-size fishes solemnly moving fins and tails to express love and praise of their Creator. Rossetti first brought St. Catherine to my notice by his sonnet for Memling's picture of her.

The light is starred in gems and the gold burns.

I felt that she was, of course, disagreeable and hysterical. But she had given Rossetti an opportunity to weave a splendid embroidery of gold and jewels; so I let his radiant mantle charitably cover all her sins.

Later, I came upon the word *Mysticism*. It pleased me very much. For I was naturally religious; but I did not care for the religion of the churches. Here was a way of being religious without being a Christian. I saw that some of those picturesque saints had mystical ideas. And I began to read some of their works. I was surprised and pleased to find that, in many, the essential thing was mysticism. I laughed over this joke on the Church—the Church that so vindictively hunted out many mystics, while it deluded itself as to the orthodoxy of others. But I could not explain to myself why these mystical saints who had such a measure of wisdom should be so very limited in many directions. I could not at all understand why St. Francis, for example, gave himself such pains to maintain his orthodoxy and his good standing with the Pope. It seemed to me he would have been a much greater man if he could have declared courageously that he had a faith more lively than the Christian, and one that needed no ecclesiastical ramparts and bulwarks. Poor deluded saints! unable, with all their mystical fervor, to overcome certain prejudices.

Thus, through poetry, art and mysticism, my calendar of saints was enlarged. Many of them I genuinely admired. But Loyola was not of their number. Greatly as I disliked the German Luther, I could not bring myself to tolerate mention of the hypocritical Spaniard. I objected to his meddling with statecraft—no fit occupation for a religious character, I declared. In reply I was told of the extraordinary ardor of his devotion: that he was forbidden to celebrate Mass because he wept continually during the whole service, partly over his sins, partly over the wonder of Divine Love. The continued weeping was endangering his eyesight; hence the prohibition. But that account of his fervor only confirmed and deepened my dislike. It was disgusting, unmanly, just the action of a hypocrite—and of a drivelling idiot. I knew that I, myself, must have certain faults and sins. But I was not definitely aware of them. And I could not think of myself as weeping over them for hours even if I knew them. And as for tears over the wonder of God's Love—well, that was just morbid emotionalism, as bad as alcoholism. Divine Love is of course a wonderful and beautiful thing. We live enveloped with it. It is sublime to think of. But only hypocrisy would pretend to feel it and weep over it.

So I hugged my prejudice and let it batten on my arrogance. At last I was persuaded to read Francis Thompson's life of St. Ignatius. That is an extraordinary biography. It won me immediately to warm admiration of a man who has none of the mystical, romantic and picturesque legend that had attracted me to St. Francis and St. Catherine. When I had finished the biography, I was eager to get hold of more books about St. Ignatius and the Society of Jesus. So I asked a Roman Catholic friend to introduce me to the authorities of a Jesuit college where there is a good library. It is in this library that I have been browsing.

The first view of the book-shelves amazed me. The books are of course classified, and over each department is a large sign with the name of the class. What amazed me was to see that the largest section of books in the library is under the class "*Mystical Theology.*" There they are, shelf after shelf, solid phalanxes, and above them the word *Mystical*. I shook myself to escape delusion. Surely, it could not possibly be true that a Jesuit college would put on its shelves hundreds of volumes of mysticism and openly label them. The other fields of Theology, *i. e.*, Dogmatic, Doctrinal and Argumentative, have narrow bounds in this library. The impression made is that most of the Early Fathers and later

Catholic writers are more or less mystical. Another thing that amazed me is that all the books in this library—the phalanxes of mystical writers—are for general circulation among the laity. It is a public library, not the library of the Jesuit community. The community library for the exclusive use of members of the Order is in the community building which adjoins the college. I looked around upon other broad sections—*Lives of the Saints* and *Books of Devotion*—hundreds of volumes. I thought of the aids to spiritual living at the service of most Protestants—the "Protestant Bible," Hymnal and casual verses. Is there much wonder that so many souls who awake to a life of devotion are carried off into the Roman Church—it seems to them the only haven from a barren sea.

Cardinal Bona's book *The Easy Way to God* is one of the volumes that I casually took down from the Jesuit shelves. It is not a new book. Its author died in 1674. But it is a new book to me. And it may be new to one or two other readers of the QUARTERLY.

Notwithstanding his title, Bona seems to have been a man of great moral charm and beauty. For many years he was Superior General of the Cistercian monks, writing for them (and for others) his practical manuals of the spiritual life. The most widely translated and circulated of his manuals are the *Guide to Heaven*, *The Clock of the Christian*, and *The Easy Way*.

The Easy Way is a Manual of Ejaculatory Prayer. For it is winged prayers of ejaculation, all on fire, that weave a magic carpet by which the soul is borne to the very throne of Deity. The practice of ejaculation seems to him the second stage through which a soul passes on its journey upward. Meditation prepares for ejaculation and ejaculation leads on to Contemplation. Bona refers back to Cassian and the Egyptian monks as authorities for the practice. "They (the monks of Egypt) dart them off by snatches, lest their intention should fade and grow dull by longer delays."

There is nothing to explain about Bona's practice. It is precisely what the name describes—very short prayers used in all places and at all times. But Bona knew what most of us do not know, namely, that to make even an ejaculation of prayer one must have long practice. Therefore he prepares very careful lists of these prayers suitable for various conditions of people and at various times. These prayers are to be committed to memory. He declares one will not use what is not written in the memory ready for use at every moment. There are three divisions, one for beginners, and two for advanced students. They are arranged in decades of ten prayers each so that an individual has one hundred short and varied prayers for his many needs. Then there are lists of prayers for the increasing of faith, others for hope, for love toward God, for love towards one's neighbour, for patience, humility, etc. There are other lists with prayers addressed to the Holy Guardian Angels. Ten decades (one hundred prayers) are made up of words or incidents from the life of Christ. Then there is a Daily Guide—namely, groups of prayers for all occasions and actions of the day. Here are some of the group headings in that Daily Guide, and one prayer from each group:

On Waking in the Night.

It is night, and deep quiet is on all things, and still silence. Let us love our God, O my soul, for love desires secrecy.

On Rising in the Morning.

I commend to the keeping of Thy wisdom, O Lord, my sense of sight, both bodily and mental. Give me light to know Thy Will, and restrain my eyes from the beholding of anything vain or evil.

On the Putting on of Clothing.

Clothe my soul, O Lord, with the vesture of wrought gold, with the wedding garment of charity, so as to cover the multitude of my sins, and to deck her with a countless weight of jewels.

At the Washing of Hands.

Give strength, O Lord, to my hands to purge away every stain, that, with body and soul undefiled, I may be able to do Thee service.

At the Rising of the Sun.

Rise, rise, O Sun of Justice, and enlighten my soul with Thy splendours.

Before the Divine Office.

Thou shalt call me, and I will answer Thee. Stretch forth Thy right hand to the work of Thy hands.

After Office.

Remember how frail I am, O God, and forgive my wandering. Have mercy on me, and all for whom I have prayed.

Before Holy Communion.

O ever shining light, O ever burning love, fill me with light and love, that I may not to my condemnation stand before Thine awful altar.

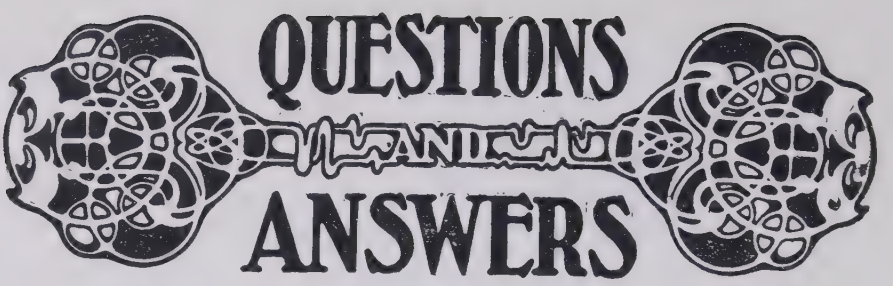
After Communion.

Change me altogether out of myself into Thee. Let my whole substance be so lost in Thee, that I may never find myself out of Thee again.

These are the main divisions of the Daily Guide. But there are many other prayers; for the author's aim is to supply an aspiration for every moment of the day. Thus, at the sight of a pleasant garden, one prays that violets and roses of humility and love may blossom in the heart. A beautiful object gives rise to an aspiration toward Eternal Beauty. The mutable weather, sunshine, mist, rain, clouds, trees, flying birds, cattle, pools of water, fire, all become occasions for lifting one's thoughts away from the things that perish toward those that endure eternal in the Heavens.

The little book is entirely Christian in its character. Bona was familiar with the writings of Plato and the Neo-Platonists, and knows that those Greek philosophers followed many spiritual practices, meditation, etc. But Bona's illustrations are drawn almost entirely from the saints and doctors of the Church. The book however breathes forth an entirely kindly and tolerant atmosphere. It ought to prove of great practical value in the hands of all Theosophists, whether Christians or not. For what Bona endeavors to teach through the practice of ejaculatory prayer is the raising of consciousness from the plane of Manas to Buddhi. That transfer of consciousness is what Nature itself is working for. And all Theosophists ardently desire to be co-workers with Nature, and to accept any help, Christian or other, that increases their efficiency.

JOHN WILFRID ORR.



QUESTION 151.—*Do the Beatitudes form a practical Rule for actual living?*

ANSWER.—Surely they must for were they not, in fact, the practical Rule given by a Great Master to his disciples?

To make of them a practical rule for ourselves we shall have to translate them into our own language. The following suggestions as to their meaning are largely taken from the discussion of the Beatitudes which took place at a recent meeting of one of the branches of the Theosophical Society.

For the purposes of a rule and an experiment they may be stated positively, as acts.

The reward, which, if the interpretations are true ones, would follow in due course the performance of the act, need not be enlarged upon in each case. It is, of course, the ascent in consciousness which the faithful performance of such acts would make inevitable.

Blessed are the poor in spirit:

Poverty of spirit must, at least, be the opposite of self-assertion: therefore

I. Do not assert yourself.

Blessed are they that mourn:

To mourn is surely to sorrow without rebellion, with acceptance, to bow before the order of the universe, to learn through sorrow to say "Thy will be done." Perhaps everyone will not accept this definition, but those who have entered the Path by this door will have realized the "comfort" of so entering into understanding of the Law, therefore

II. *Accept* sorrow and disappointment.

Blessed are the meek, for they shall inherit the earth.

If the universe exists for the education of man, and life is "just a staff to try the soul on" then he inherits the earth who understands how to read its riddle. He *is* the educated man. To do this implies the casting out of self-will and self-love.

Meekness means, surely, the absence of both of these qualities.

But another and most interesting definition was suggested by one of the speakers at the meeting in question. He pointed out that the derivation was from the Scandinavian, and really meant something like adaptability, elasticity, the flame-like quality, which, if blocked at one point, seeks another way out and up.

This is a very theosophic definition and perhaps adds a more valuable suggestion for self-training than the other, but one could use either or both. "Blessed are the meek" implies therefore

III. Empty yourself of self-love and self-will, or

Be adaptable, be elastic. Rise like a flame; let nothing block you!

Blessed are they which do hunger and thirst after righteousness.

Be insatiable: dread nothing more than the absence of hunger and thirst. *Be* hungry. *Be* thirsty, for only as you suffer from hunger and thirst will you find food.

This rule is to train us to a state of mind. Watch yourself narrowly. When you are not hungering and thirsting you are not growing or even being faithful, therefore

IV. *Hunger and thirst* after righteousness.

Blessed are the merciful.

This also can be taken quite simply.

V. *Be* merciful: do not judge, do not criticize. Be sympathetic to the other person's point of view.

Blessed are the pure in heart.

If the meek inherit the earth, all doors are open to the pure, but only through perfect purity can the holy of holies be entered. Be, therefore, inexorable with yourself; practice a rigid "custody of the senses" remembering the beautiful admonition that disciples are to make of their bodies "temples of the Holy Spirit" therefore

VI. *Be* pure, in thought and word and deed.

Blessed are the peacemakers.

We can only make peace by becoming nearer to the peace we have found, or are seeking, within. And it is surely a great incentive to our effort at self-conquest to realize that this is the only contribution we can make towards the solution of the problems of the weary world. "Peace be with you, my peace I give unto you can only be said by the Master to the beloved disciples who are as himself."

To make His peace in *his* world we must be "as himself!" therefore

VII. Make peace by seeking to become, in yourself, like the Master of Peace.

The last two Beatitudes seem to refer, in the opinion of the speaker I am quoting, to another stage of consciousness, so that the first seven may be regarded as a practical rule by themselves and tested by practice.

J. B. P.

Answer.—It is characteristic of the teachings of Jesus that they addressed themselves to the exact spiritual condition of their hearers. First the injunction, Obey the commandments—then followed the call to holiness; first morality, then discipleship. The Sermon on the Mount, beginning with the Beatitudes, was not addressed to the multitude, but to the disciples only—"And seeing the multitudes, he went up into a mountain: And when he was set, his disciples came unto him: and he opened his mouth and taught them."

For the disciple, risen to the capacity for perception of what constituted real happiness, the Beatitudes surely were intended to be taken literally. Jesus himself, on the night in which he was betrayed, with desertion of friends, insult and death awaiting him, yet could speak repeatedly of his "joy:" "These things have I spoken unto you, that my joy might remain in you;" and again, "These things I speak in the world, that they might have my joy fulfilled in themselves." Only a great soul can have the conception of the great joys of the spirit. Such a one wrote in our own day, "A Song of Joys," containing the following verses, interesting to compare with the joys of the Beatitudes:

"O, the mother's joys!
The watching, the endurance, the precious love, the anguish, the patiently yielded life!

O, the joy of my soul leaning poised on itself.
The real life of my senses and flesh transcending my senses and flesh!

Yet, O my soul supreme,
Know'st thou the joys of pensive thought, joys of the free and lonesome heart, the tender gloomy heart—
Joys of the solitary walk, the quiet bowed yet proud, the suffering and the struggle?

O to struggle against great odds, to meet enemies undaunted!
To be entirely alone with them, to find how much one can stand!
To look scathe, torture, prison, popular odium, face to face!
To be indeed—a God!"

S.

ANSWER.—The Beatitudes are a daily rule given by the Master Christ to His disciples just after he had chosen them out of the multitudes who listened to the parables. This was at the very beginning of His work; the catastrophe at Calvary was not yet casting its shadow before it. And the expectation probably was that the disciples would for many years practise that rule under the direction and with the guidance of the Master. The result upon individual lives of such a daily rule would have to be looked for in conditions similar to those in Palestine—I mean, not local conditions, of course, but a group of aspirants who had pledged themselves to obey a Teacher, a Superior. An individual who should undertake to practise the precepts of the Beatitudes without a Teacher's guidance as to their interpretation, and a Teacher's supervision of his life, would involve himself in many errors and eccentricities. Tolstoi seems to me an example of such unguided practice. Yet, it would seem that the most blundering effort to practise them would not be without profit to the individual. Only a great master of technique and of expression can rightly execute a sonata like the *Pathetique*, and bring forth its beauty. Yet even a humble performer will make more acute his appreciation of melody and rhythm by a conscientious practice of the sonata—even when his execution continues very faulty, and gives pleasure to no one who hears it.

I believe no one would accept the Beatitudes for daily practice except such as have some intuition of the inner world and some drawing toward it. Such a person might for many years go along mistakenly with only his own guidance or the casual help received from others who have experienced little more than he already knows. But if the aspiration be genuine and his mistaken practice be conscientious, he will, eventually, find some teacher who can advance him. When he has learned all that teacher can give he will pass on to another and another, until at last Karma brings him to some real Teacher of spiritual life. Such a course is true of any art, music or painting; it is just as true of the Art of Life.

C. C. C.

ANSWER.—The best test of what a man considers practical is what he puts into practice. No one who has any acquaintance with the life of Jesus as related in the Gospel story, can doubt that he lived the life to which the Beatitudes point. For himself, then, he was surely persuaded that the way to abiding joy lay over that path of self-denial and self-discipline so clearly laid down in the Beatitudes. But did he mean that his disciples should follow there in his footsteps? Apparently, for to make the situation more clear this teaching was given to them and not to the waiting multitude. The disciples were searchers for the

goal indicated—they were committed to the effort to enter the kingdom of the heavens; but the steps to which their Master urged them, the means of entrance to that kingdom, may well have sounded strange and unreal to them, as to many of the Master's later followers. Still, in all ages there have been some whose devotion to the Master and whose singleness of purpose have led them to take his words to heart and to live by them; and we have their unequivocal testimony, that of the saints, to the fact that these precepts may be lived and that through living them, even imperfectly, the joy of life is realized. But to most Christians, the Beatitudes have represented more the refinement of religious sentiment than a rule of life to be lived. It is again the parable of the sower who went forth to sow. In these Beatitudes, the Master sowed precious seed—and some of it fell by the wayside; some fell among thorns; some fell into good ground, and brought forth fruit. That fruit-bearing of all the ages since Jesus sowed the precious seed in his Sermon on the Mount, certainly must make it easier for us to receive the seed than it was for those to whom it was first given. Can we make it fruitful, that is "practical"? Assuredly, yes, if we can furnish the "good ground" essential to its growth. There is no question about the fertility of the seed; and even the ground of a heart that is choked with thorns and rough with rocks can be cleared and enriched by fervent aspiration, genuine love for the Master and an awakened will to serve him. It must rest, therefore, with each one to answer for himself the question that has been propounded—to say whether he will make the Beatitudes practical for himself, by putting them into practice.

P.

ANSWER.—Yes. A characteristic of the theosophic point of view is to regard religion as the greatest of the experimental sciences. The great religious teachers of all ages have given their disciples specific rules, saying that if certain definite things were done certain definite results would follow. The Sermon on the Mount is the first teaching given by the Master Christ to his disciples and shows them both the goal to be striven for and, in detail, the steps by which it may be attained. It should be borne in mind, however, that it was given to his disciples, not to the multitude, and presupposes some aptitude for the spiritual life. As was said at a recent meeting of one of the branches of the Theosophical Society, it is as if a great master of harmony were to give instruction in the rendering of a beautiful sonata. It would be unintelligible to one totally ignorant of music, and even those with some slight knowledge might produce at first more discord than harmony. That, however, would not mean that the rules given were impracticable or that the pupil would not gain greatly through faithful effort to practise them. Occultism—which is religion—is not only the most exact and practical of sciences, it is also the most difficult. Difficult, but not impossible, and there is abundant testimony from disciples in all ages who have striven to live out in their lives the Sermon on the Mount, that to those who keep His precepts, the Master keeps His promises.

J. A. C.

QUESTION 152.—*What is superstition? What is its cause; what its cure?*

ANSWER.—Might superstition not be defined as an attitude of mind based upon the belief, conscious or unconscious, in a capricious God ruling the universe capriciously, and not according to fixed law? If one be superstitious and at the same time mentally balanced, the cause of his error might be the involuntary survival in him of primitive race instincts and beliefs. When superstition is recognized as the sediment deposited from a credulous and ignorant past, right knowledge gained by study of the laws to which the universe is obedient, would seem to be the solvent.

P.

ANSWER.—The cause of superstition is ignorance; its cure knowledge. A man who thinks he sees a ghost is superstitious because he does not know that the ghost is not there. He believes in what is a mistaken conception of his own mind or a deception of his senses. A man who worships an idol is superstitious because his adoration is misplaced. He is ignorant both of the nature of the object he worships and of the divine being to whom his worship is due. The cure for superstition is to find out where the misconception lies and in what way you can best learn to disabuse yourself of these mistaken ideas.

P. H.

QUESTION 153.—*We are sometimes told that we should avoid dangerous occupations, should be careful about this or that. But does not Karma determine the length of a man's life? Is Karma to be thwarted by precautions? What is our duty in this respect?*

ANSWER.—The outcome of any given situation is the resultant of three forces: 1st, general, universal law, 2nd, the sum of the relations which the individual concerned has heretofore borne to that law, (his Karma), 3rd, his own free will. The strength and direction of the first two are, at any given instant, exactly determined and unalterable although in the main unknown. The third, free will, is variable and the direction in which it is applied affects the outcome to a greater or less extent. So the course of a man's life, as determined by general law and his Karma may lead him safely through apparent dangers. On the other hand, this course may be deflected by his will, apparently slightly, but still sufficiently to lead to fatal consequences which might otherwise have been avoided. This is the risk run by those who incur unnecessary danger. Where a man's duty plainly leads him into dangerous occupations, the responsibility for his life or death rests, not on his will, but on his Karma and on general law. He can gain nothing ultimately through endeavoring to avoid the danger by opposing his will to law.

J. F. B. M.

THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Notice is hereby given that the Annual Convention of the Theosophical Society will be held at 21 Macdougal Alley (reached from Macdougal Street, on West Eighth Street, between Fifth and Sixth Avenues), New York City, on Saturday, April 26, 1913, beginning at 10.30 A. M.

Branches unable to send personal delegates are requested to forward proxies for the number of votes to which their membership entitles them under the Constitution, to the Chairman of the Executive Committee, Mr. Charles Johnston, 387 Ocean Avenue, Flatbush, New York.

Members expecting to attend the Convention are requested to inform the Secretary, Mrs. Ada Gregg, 159 Warren Street, Brooklyn, N. Y.

CHARLES JOHNSTON,
Chairman Executive Committee.

March 21, 1913.

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The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

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